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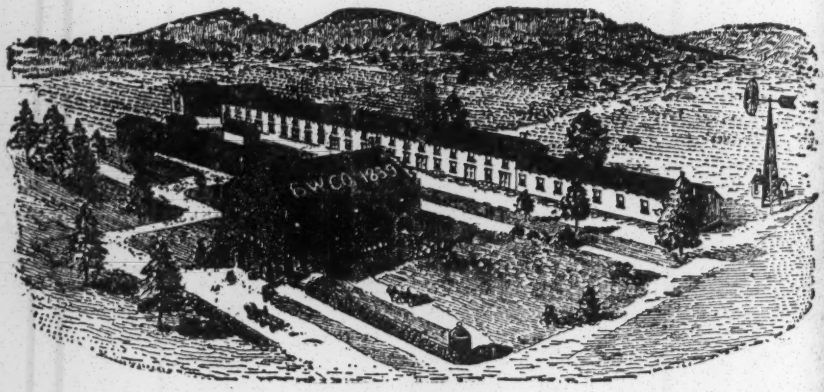

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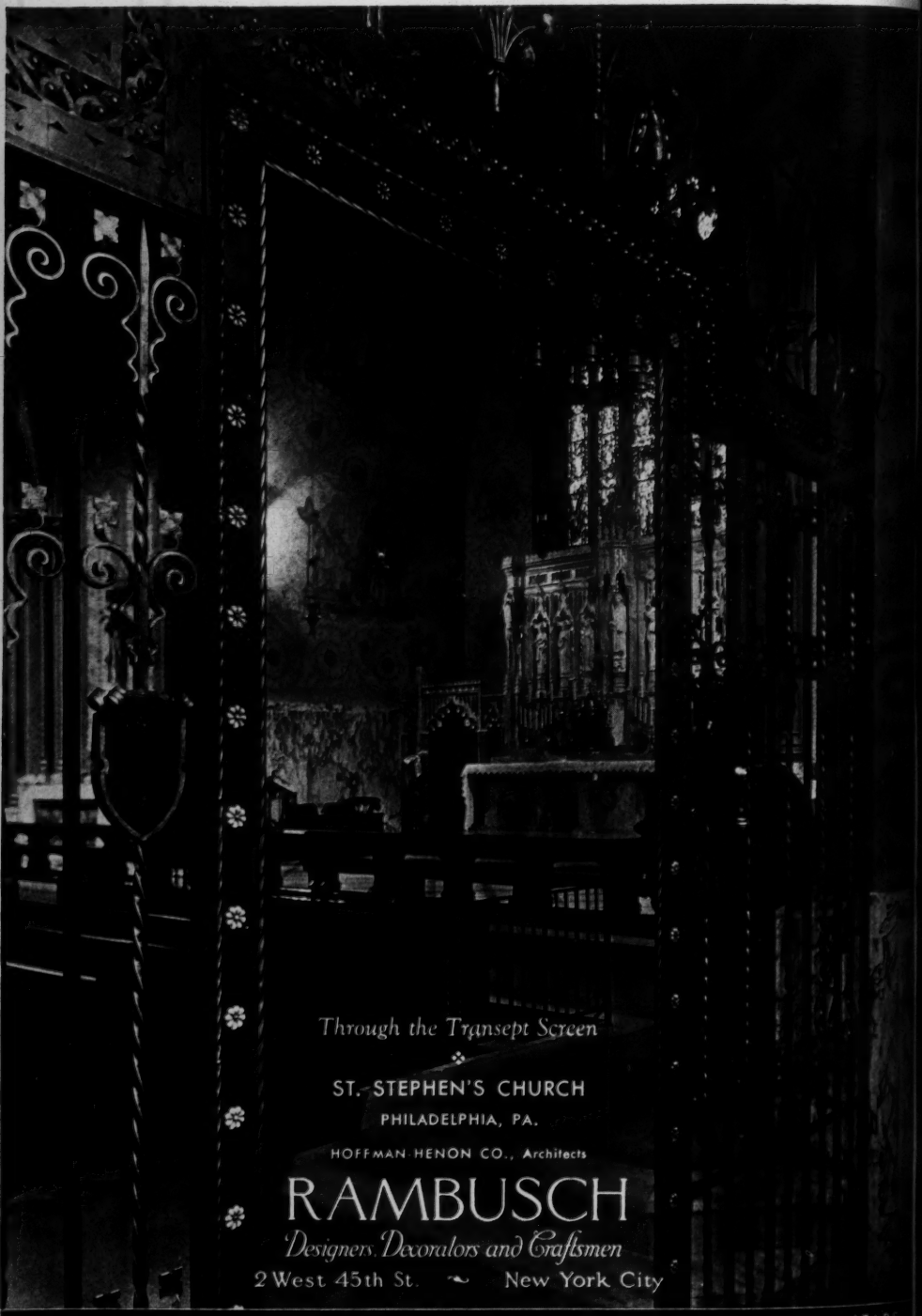

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THE ECCLESIASTICAL REVIEW

VOLUME 108.—APRIL, 1943.—NO. 4.

SHALL THE ADVERSARY BE HEARD VICARIOUSLY?

RECENTLY I observed a " dialogue mission." It ran from Sunday through Friday, presenting Catholic doctrine with a view to those outside the fold. This dialectical version of the non-Catholic mission is said to enjoy a fair measure of success. As a fresh bid for interest, at any rate, it seems well-advised.

Radio abounds in quiz programs and round table discussions, which show how much people relish the fencing of wits, even when the rapier points are well buttoned. In the movietone comment on events by Mr. Kaltenborn, dialogue is simulated by having a studio flunky read out the questions which the ethereal Solomon in all his wisdom is to answer. Radio uses changes of voice to fillip attention. A protracted plug for foamier soapsuds or crispier breakfast food is chanted antiphonally by several announcers, and may yet employ the portentious impact of the Greek chorus. " O Moi! O Moi! I'm all out of branflakes! " Sometimes the sponsor's glad tidings of great joy are communicated through a playlet—featuring, let us say, a housewife that after thirty years of doing the family wash, might still (*ceteris paribus*) execute a mercurial glissando on the harp, so well has she eschewed dishpan and washboard hands. Radio shies from monologue as from monotony.

But hasn't the Church herself always recognized the human delight in drama, with her medieval " miracle plays ", that were hardly more than the catechism taught histrionically? Usually, it takes oratory of a high order to grip audiences; whereas the shoddiest sort of drama has packed opry houses the country over.

Indeed, the greatest orators have themselves been dramatic, as shown by the racy narratives of Cicero and Daniel O'Connell. Radio was shrewd to plump for the more or less dramatic presentation. Many a priest has placidly read his brievary during a sermon; but try reading it *attente* within earshot of a loud-speaker.

For one thing, the dialogue makes the non-Catholic in the audience feel less like " Ruth among the alien corn." If the objector is on the job and not altogether lacking in dramatic sense, outsiders hear familiar sounds—the sort of things said about Catholicism in their own haunts. For such it must be a revelation to find that we take cognizance of the other side. They had regarded the priest as a would-be Sir Oracle, who when he talks lets no dog bark; and lo and behold! in the holy of holies, isn't an " infidel " mastiff barking in the very midst of a priest speaking. " What imperturbable convictions these Catholics have to allow such goings-on! Imagine the like in our Sunday schools, in the conventicles of Communism, or at the grand assembly of the Nazi Party in Nuremburg! " The thoughtful outsider might thus become curious about the reason for this bland fortitude of Catholic belief. Certainly the affable candor of the proceedings should impress him favorably. He might even descry a resemblance between Catholic conviction and that charity which Saint Paul extolled as being patient, kind, envying not, not dealing perversely, not puffed up, thinking no evil, rejoicing not in iniquity nor falling away.

As for the Catholic majority in the audience—they are not likely to hear anything against their beliefs which they have not already encountered in their reading and conversation with non-Catholics. In the dialogue they hear only the *net* objection without the meretricious rhetoric. And what is more, they hear it answered. The dialogue makes up for the perplexing monologues they continually have thrust upon them, when the adversary in a sense triumphs by default, because he has the stage to himself. Could the Catholic at such times hear a good comeback to the non-Catholic objection, his faith would be developed by the ordeal, as was our own in the seminary. There the exceptions to our doctrine were fully canvassed; but because an answer we recognized as just was forthcoming, our faith was invigorated rather than impaired. Even we priests do not per-

mit ourselves to read certain irreligious works; not that the difficulties suggested are unanswerable, but because we do not feel deeply versed enough to dispose of them as we read along; and we want no nasty hangover. We leave the specialists and luminaries to wrestle with them, confident what the outcome must be. If priests can be embarrassed vis-a-vis the Goliaths of infidelity, the layman is constantly exposed to discomfiture by the smaller fry. He is not equipped to answer as he listens or reads; with a spiritual headache liable to ensue. Consequently it is exhilarating for him to attend a dialogue and watch objections to the Creed being briskly fielded.

When a certain American archbishop was asked by the dean of a Catholic college in his jurisdiction whether it would be proper to exhibit the writings of the adversaries in the department of philosophy, the archbishop replied that he had no objection; since the enterprising minds in the class would probably meet up with the hostile texts anyhow, and had best do so with an instructor standing by to uncover the fallacies; while, in general, the practice would keep any boy from getting the notion that the Church was sheepishly hiding something. Such a suspicion, with possibly grave consequences, can arise in a young man when first his eyes are opened to the glamorous ranks of infidelity. Hence the advantage of having made the acquaintance of Newman during one's mental nonage. Afterwards when the siren strains of disbelief would ravish one's faith, one remembers how acutely sensitive was Newman to the difficulties against the Creed, how well versed he was in the sentiments of its adversaries, and how studious always to give the devil his due; just as Christ allowed Satan to have his say before putting him to rout. The adversary is said to be more trenchantly expressed in Newman than in his own pages. Certainly the great Cardinal never took the easy way out of an argument, nor sought a hollow victory over straw men, or he would not have voiced the opposition in the whelming cadences of his own diction.

What is here said about the pulpit dialogue is not of course intended for actual debate with the adversary, which is an altogether different matter. It is generally believed that Canon Dimnet was restrained from debating with the late Clarence Darrow on the subject of God's existence before a popular audience in New York City. One doffs one's cap to the wisdom of

such a veto. However deftly the famous Canon may wield the English language and however charming his drawing room causerie, he was no match for the rough and tumble Darrow, to whom the hustings was home, and who could play upon the sensibilities of an American crowd as nimbly as Jesse Crawford manipulates a Wurlitzer organ. The Canon's literary nuances would not have stemmed the verbal freshets of the rabble rouser. Darrow would have started a run of red herring to rival the salmon run in the coastal rivers of the Northwest. Chesterton came off victorious in an encounter with Darrow; but the doughty dragon-slayer was a veteran of the forum and had debated with some of the most agile agnostics of his day. Moreover, he was master of the witty phrase, without which it is hazardous to engage in public debate; for however right your cause and solid your presentation, you risk being drowned in a Red Sea of laughter, unless Heaven intervene to part the waters.

Arnold Lunn's epistolary debate with Father Knox was edifying, for the difficulties proposed were convincingly disposed of. Lunn's published jousts with Haldane and Joad were less fortunate, however, since the objections were smartly plied but not masterfully countered. The mere publicist was no match for such intense students and should have known as much. The publicist has facility in using language, but he may not be equally at home in the domain of ideas, particularly the highly specialized ideas of scholars like Haldane and Julian Huxley. I have heard the distinguished English convert, Dr. Orchard, remark that Chesterton's sallies into science in *The Everlasting Man* were less than triumphal. He considers that the Haldanes and Huxleys will never be brought to their knees in humble faith by apologists who cannot make their weight in scientific lore.

Fortunately such searching difficulties against the Creed need not be brought up in the pulpit dialogue, since they are not the sort which the man in the street has on the tip of his tongue or even in the back of his head. His are rather the run-of-the-mill objections which kept forever bobbing up in the Question Box on the old style non-Catholic mission.

Monsignor Sheen has said that Catholic philosophy declined from its golden age for want of stout opposition. The Catholic mind had always thrived on it. But in an unintellectual climate

such as ours, with only journalists and fact-finding scientists instead of forceful thinkers opposing it, Catholic thought inclines to languish. Besides, the modern ideologist would rather rant than reason. Can you imagine some Satanic doctor of Communism, in his summa of senselessness, frankly detailing the arguments against his creed, as did the Angelic Doctor of Christainty in his Summa of sanity? If the Leftist leviathan did make a show of locking horns with the adversaries, he would so doctor the statement of their positions as to make them sound idiotic. He would be rabidly forensic throughout.

But heresy has need of being truculent since fierceness is its mechanism of defense. It seems to surmise that calm discussion would be its undoing. The outsider will say that the Church, too, has her Index. Yes, but not to throttle competent discussion. She has been like the father of a family who bitterly resents some grown-up striking his defenseless children, but has no qualms himself at being asked out for a manly set-to. The Church does not fancy wily heretics making passes at the theologically untrained minds of the faithful at large; which is doubtless one reason for the Index; but in the persons of her theologians and apologists she has never dodged a fight herself. All she asks of the rampant heretic is that he pick on someone his size.

Give heresy enough rope and it is bound to hang itself. In Saroyan's play, The Beautiful People, there is a character who writes books consisting of only one word. (What a beatific thought!) The heretic should never utter a line beyond his specious first concept, for in the attempted development of it he is usually shown up. So it has been with Arius, Luther, Marx and the rest. Prince Gallitzin had a curate who was converted to the Faith by reading the works of Martin Luther. In Grisar's study of that gentleman, the reader at first may be puzzled at the author quoting his subject so copiously, and himself so sparing of comment. Then it transpires that Grisar is standing stolidly by and letting Luther hang himself. I found it at moments almost too macabre to bear.

Afterwards I was able in a small way to try out the technique for myself. One evening as I was going out to conduct the Question Box, I was handed a pamphlet of Judge Rutherford and asked for comment. It was a sluttish tirade against the

Pope as the arch-subverter of our free institutions. After skimming through it, I began reading snatches to the audience. There was a general titter at the blatant contradictions it contained. The audience supplied the comment. In the ideal dialogue, I suppose, the adversarius would sufficiently command his subject to portray heresy hanging itself.

One danger of the dialogue is that it may be taken lightly by the protagonists and not industriously prepared. Because the manner should be conversational does not mean that the matter should be impromptu. Good stage dialogue sounds facile; but writing it was probably "anything but." One of the best authors of stage dialogue today is Clifford Odets. While composing one of his recent plays he kept a journal, parts of which appeared in the Theatre section of the *New York Times* for Sunday, February 1st, 1942. Here are some hints on the hardship of appearing offhand: ". . . examined hundreds of notes on the play . . . must be taut and recollected for creation . . . grimness needed, not blandness . . . from midnight till 8 this morning, eight hours of nocturnal silence, I wrote three puny pages." The pulpit dialogue needs close preparation if only because the objections must be answered succinctly. It should not be a series of sermonettes or five-minute addresses. There must be brisk exchange between the two pulpits to keep the listeners' interest boiling. Otherwise the adversarius is merely a stooge feeding cues to the affirmative speaker. And if so, why a priest for the job? The sexton or head-usher could serve as well.

Usually the dialogue opens with a straight twelve or fifteen minute talk outlining the reasons, e. g., why we believe that Christ is God. If at the outset scant justice is done the subject, on the plea that an audience minded to hear dialogue are impatient of monologue, and that the positive doctrine can be brought out just as well in the dialogue itself, there is danger that justice may not be done the orthodox side at all. The livelier the dialogue, the likelier to linger by the way and fail to cover the ground. Besides, without this close-up of the doctrine, how are the audience to see the bearing of the difficulties proposed? Then, if the affirmative speaker has also to bring out the main doctrine in the course of meeting difficulties, he is almost sure to fall into set speeches, devitalizing the affair. For this reason also, the affirmative speaker should give the opening

address, on the assumption that after twelve or fifteen minutes he will have his fill of speechifying and acquiesce in the conversational give and take of lively discussion.

The initial exposition over, the subject is open for discussion from the floor, so to say, *a la* " The Town Hall Meeting of the Air;" only the " floor " is represented by a priest who occupies a second pulpit. And it should *be* a pulpit or its equivalent. At least both men should carry on from the same level, and that above the audience, with equal spotlighting, if drama and vibrant interest are to obtain. The objector should not pop up out of a pew with a statement and then sink back into the obscurity from which he momentarily arose. Even the stooges of vaudeville are on the same level with the great man himself and constantly in full view. The objector's " difficulties " will stem in the main from the affirmative manuscript, which presumably he has studied in conference with its author. Without such bilateral preparation he risks urging a difficulty to which the affirmative cannot offhand give a conclusive answer. And should the affirmative at times respond lamely, the objector himself should recapitulate with added point and cogency, using some such dodge as, " I understand you to say etc." Thus he retrieves the situation without stepping out of character.

The objector therefore should never propose a difficulty which he cannot solve himself. In other words, he should be just as concerned as the affirmative that the evening's score for heresy will be exactly Zero. Needless to add, he should never utter a criticism that is merely vituperative. There was never a readier tongue to answer objections than Father Conway's, the author of *The Question Box*. Yet he would not entertain spoken questions from the floor, lest some malignant heckler under cover of seeking information should take an opportunity of slinging mud.

In general the objections will be the stock ones, but they need not have the musty smell of the stock room. They should should be spoken in the vernacular, with a contemporary tang to them. The popular mind there present, especially its non-Catholic phase, should recognize them as its own possible offspring, and not by a Greek heresiarch out of a seminary text-book. Put fresh covers on the old punching bags.

The evening's session should end with Benediction of the Most Blessed Sacrament, because the devotions of the Church have a

persuasiveness all their own. Catholicism is seen at its lovely best in the sanctuary, where the thoughtful non-Catholic may behold the deeply spiritual and Christo-centric quality of our religion, once the import of the services are known to him. Then as the audience file out, the missionaries should be at the rear of the church for meeting non-Catholics and general consultation. Should pamphlets anent the evening's discussion be distributed, the task should fall to the ushers or ladies of the parish and not to them, since it would ill become them to reappear as nickle chasers. To those identified as non-Catholics, the pamphlets should be given free of course.

The pulpit dialogue is not a recent invention. Indeed, I am told that it has been an institution in Italy for years. But its extended use in the " dialogue mission " is a fresher development. May it prove a fetching vehicle for the spread of Catholic truth. Radio has much to teach us in the art of sparking interest. The commercial sponsor says in effect to the radio company: " Publish the gospel of my product everywhere." Christ is *our* Sponsor, having commissioned us to broadcast a knowledge of His Truth and Grace to all mankind. We do well, therefore, to observe how the children of this world carry out a similar injunction.

To be really effective, a non-Catholic mission requires special build-up, involving considerable leg-work on the part of those interested, clergy and parishioners alike. In Louisville, Ky., I once observed a very successful event of this kind. Convert work was a hobby of the pastor, and he enjoyed a large measure of success. The mission I speak of was admirably prepared for. On the census, the clergy made a point of ingratiating themselves with the non-Catholic parties to mixed marriages, and pledging them, where possible, to attend the coming mission. Then they were reminded by mail of this pledge just before the mission opened. Furthermore, the interest of the parishioners was brought to high pitch, the affair being impressively heralded and prayed for. They were needled about their slender grasp of the Faith and inability to give a good account of themselves when badgered by unbelievers. What a grand remedy the doctrinal mission would afford! The group strength of the parish societies was enlisted, and their members put to lining up a non-Catholic audience. If I recall rightly, something like thirty converts resulted.

None of this promotional energy, however, was allowed to slop over into other parishes. " Good fences make good neighbors " says Robert Frost in one of his poems, and the same can be said for the scrupulous observance of parish lines. Heaven knows, there are enough heretics and pagans in one's own precinct to challenge the zeal of a Peter Canisius or Francis Xavier; and the prevalence of the *unchurched* in our midst spares us the temptation to high-jack the Methodist minister's paid-up communicants. First things first. It is these same unchurched, with their open-hearth susceptibility to inflammatory isms or wacky cults, who cause us the most forboding when we face the future. On their shoulders will any anti-Christian demagogue, who may arise, climb to power.

Merely strumming the mailing list will not fill the benches for a doctrinal mission. Mailed advertising is under a great handicap. The receiver snatches it from the postman on the possibility that it is a personal missive, forlornly hoping that someone has been thinking of him, and is bitterly chagrined to find that he has merely been included in another canvass of the phone book. For all the really personal mail he receives, he might just as well have been baptized " John Q. Public." He is as resentful as a fish at being taken in a net instead of receiving the individual attention of a line.

Naturally the priest cannot give all the non-Catholic possibilities his personal attention, button-holing them individually; but his people can. There isn't one of them that does not know a dozen or so non-Catholics well enough to put the bead on them. Only their zeal needs charging. And this should not be left to the Sunday announcements, whose impact we are prone to overrate. It is sometimes said that parish societies languish for want of a program. Lining up non-Catholics for a doctrinal mission should provide a bracing program. Might not a meeting of the whole parish be convened? It has often been called to enhance the blood pressure for a financial drive; why not for a spiritual drive? Many of our people need to be disabused of the notion that Catholicism is a secretive society.

The parishioners should be cautioned, of course, against disturbing the peace as much as the " buddy-poppy " sellers or parochial school gamins milling about with chance books. Prudence and an amiable moderation are peculiarly Catholic virtues. We

should not want the lunatic fringe to get out of hand and become as blatant as Jehovah's Witnesses. But there is no danger of this as long as the parishioner does not proceed to *importune* a prospect, and confines his apostolate to his own circle of non-Catholic friends and acquaintances.

A parish missioner once besought a male congregation to look around and each get a backslider in tow. " Bring one along *at any cost,*" he thundered. Next evening two men barged in on one of his best sermons, ludicrously listing. Later the pastor rebuked them for it. To which the stable Catholic replied: "' Tis not your blame I should be getting but your blessing, Father. Last night the missionary told us to bring a foul ball with us at any cost, and I'm just after dropping a fin down at Sweeney's to get this mug here." A doctrinal mission should not occasion a crest in the local sales of liquor—the charms of personal, neighborly contact alone sufficing to soften up the savage breast.

Catholics should also be reminded that *game* fishing can be profitable sport, and that a non-Catholic should not be passed over just because he is *positive* in his stand. Was there ever a more cocksure antagonist of the Church than Cardinal Newman at one stage of his doctrinal development? Saul of Tarsus was a barracuda, whom it took the Lord Himself to land. There is a woman convert in the middle west, with already a dozen conversions to her credit, whose first acquaintance with a priest was when she and a fellow Congregationalist, partly for a lark, called on a Catholic pastor in the fond hope of unsettling him in his " superstitious " beliefs. There certainly was NEWS. The fish out to hook the fisherman! However, the fisherman must have been very patient with the designing fish, gallantly holding the rod while it baited the hook, for it came about instead that the fisherman hooked the fish—which then, in keeping with the weirdness of the whole affair, was metamorphosed into an avid fisherman. The moral of the thing is that we need not write off the militant non-Catholic as hopeless. Just because he *is* a fighter, he should enjoy a ring-side seat at a dialogue mission.

It scarcely needs to be said that the audience at a non-Catholic mission must consist in greater part of Catholics. For one thing, the average non-Catholic feels as creepy about entering a Catholic church alone as a small child in a dark room by itself. Therefore a Catholic neighbor or friend must act as escort. Then if the place should indeed turn out to be a chamber of hor-

rors, the non-Catholic will have a trusted arm to clutch. Certainly a non-Catholic will not go through a Catholic picket line or ignore a Catholic boycott in order to attend a doctrinal mission. Catholic patronage must be fostered, accordingly, as much as non-Catholic. Our people must be educated to the idea that hearing doctrine is sufficient reason for attending church, even when there is no scrimmaging for a smack at a relic. Indeed, a non-Catholic mission is really *their* baby. They alone, under the vigorous leadership of their priests, can put it over. And they are under serious obligation to open up and stop hogging the Truth of Christ.

Responsibility for the attendance can be concentrated in the parish societies. These can severally undertake to insure good crowds, each society holding itself responsible for an evening, especially at the outset of the mission, when it is getting on its feet. There might be a Holy Name evening, a Sodality evening and so forth, with perhaps the respective society attending in a body. In large parishes the high school children would go far towards swelling the crowd. Naturally all the parishioners would be urged to attend all of the evenings, but groups as such might be called upon to pad the crowd some of the evenings. In this way a large *core* of attendance should be provided, forestalling the missioners from possibly thinking they are engaged in private conversation and perhaps expressing themselves too freely. In places where tolerance reigns and Catholics do not apologize for living, the subjects of discussion or the lecture topics might be posted throughout the parish, or handbills given out. Also the press angle should be worked for all it is worth—the missioners supplying copy and suggestions in advance.

People must be awfully interested in religion, since they are forever talking about it. Religious discussion is the bane of bartenders, because of its frequency, and because people are so grimly concerned, that tempers are fast to fray and fists to fly. I suppose the only way to stop the human animal from getting transcendental and wondering about an after-life is to chop its head off. But surely it is possible to translate this sovereign preoccupation of men and women into good attendance for a week of doctrine.

THOMAS A. FOX, C.S.P.

New York City.

CONVERTS: HOW TO WIN THEM.

VARIED and numerous indeed are the duties that crowd in upon the pastor of souls in America. He is the builder of churches and schools, the teacher of his flock, the spiritual physician ministering to the sick, dispenser of the mysteries of God, the administer of the temporalities of the parish. Yet it is doubtful if there is any form of his ministry which articulates more accurately the dominant note of the priestly calling than the quest for sheep who have strayed outside the fold.

When Jesus sounded His call to the first apostles who were laboring along the shore of the sea of Galilee, He said: " Come ye after me, and I will make you to be fishers of men." In that divine invitation the Master placed His finger upon the salient feature of the priestly calling, the seeking for souls, the " fishing for men." His whole ministry was the manifestation of a quenchless thirst for souls, a ceaseless driving hunger for the sheep who had strayed away—a hunger that was rendered vocal in those pleading words to His apostles: "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." [1] It was this same yearning which found its reverberation in the Master's prayer immediately preceding His passion, when He said: " I pray for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me and I in thee." [2]

While the war has brought a blackout of many activities, it must not bring a blackout of those activities which are designed to lead the stray sheep back to the Master's fold. This truth the Catholics of England not only realized but put into practice. The Catholic Evidence Guild continued its street preaching in spite of the blackouts. It was indeed a unique experience for the writer to walk one night during the first year of the war into a blacked-out Hyde Park in the midst of London's teeming millions. Not a light was visible. As one came near the gate, however, where the various soap-boxes for the speakers are ar-

[1] John, X, 16.

[2] John, XVII, 20, 21.

ranged, he heard the usual sound of voices. On one such soapbox was a young Catholic layman, a member of the Catholic Evidence Guild, who was presenting the teaching of the Catholic Church concerning the forgiveness of sin. A crowd of probably several hundreds was standing roundabout.

The fact that no lights were burning, instead of hindering members of the crowd from asking their usual questions, probably encouraged them. For there was the usual pouring in of questions and the raising of difficulties. Indeed, a listener had the feeling that certain questioners rather enjoyed the blackout because of the cloak of anonymity it wrapped around them. It was a memorable sight for the writer, and it brought one back in mind and in spirit to the early disciples who spoke in the darkness of the Roman caves to little bands of catechumens.

In the fall of 1940, the writer was privileged to lend a little hand to the priests at St. Patrick's Church, South Bend, in their efforts to win converts for Christ. With the thought that a brief statement of the method of procedure and the type of organization that was formed to recruit prospective converts, might prove stimulating and helpful to other shepherds of souls, the writer will outline these briefly.

A Recruiting Club.

The announcement of our intention to institute a course of public lectures on the credentials and doctrines of the Catholic Faith was announced to the congregation at all the Sunday masses. Volunteers to assist in recruiting people to attend the course of lectures were requested. About 35 or 40 responded. We met with this group two nights a week for the first couple of weeks, and used the meeting to pool suggestions as to likely persons to contact. Then suggestions were made as to a likely member of the parish to call upon such a prospect. It was a matter of surprise and encouragement to most of the lay members present to discover names of people they had known for many years, but whose interest in the Catholic religion they had never previously suspected.

At these meetings, we stressed the fact that, just as salesmen for great commercial organizations must press into service all the psychology of approach and use all the consummate tact of which they were capable, so likewise in the quest for souls we

must exercise the greatest zeal and the greatest resourcefulness to obtain the far greater goal for which we are seeking.

One interesting case is worth citing. A day student at a girl's college, a young woman of about 19, pointed out that for the life of her she could not think of a non-Catholic prospect to call upon.

"Don't you know any non-Catholics?" the writer asked.

"Yes, I know a few," she responded, "but I never heard a single one of them express the least interest in learning about the Catholic Church."

"Why don't you invite one or two of them to Mass?" we replied. "See if that may not be the beginning of such an interest."

This she promised to do.

Shortly afterward, in conducting a retreat for the students at that college, the writer gave a conference on convert work by laypeople. Hearing that the students were interested in helping non-Catholics find their way into the Catholic Church, a non-Catholic student at that very college approached the writer and said that she lived in the nearby city and that, while she had many Catholic friends, she had never been invited by any of them to investigate the Catholic religion. The chum with whom she travelled out every day on the bus to the college was the young lady who had stated that she could not, to save her life, think of a non-Catholic who was interested in making the investigation into the Catholic Church. This goes to show how frequently we pass up opportunities which, with a little exploration, could be turned to a divine usefulness and would yield many and many a convert to the Church of Christ.

Pulpit Announcement.

On the three Sundays preceding the beginning of the class, an announcement of the course of instruction for converts was made. The following is the announcement: "A class of instruction will be held for all who are interested in learning the real teachings of the Catholic faith. Not only non-Catholics, but Catholics who feel themselves rusty in the practical knowledge of their faith are invited to attend. If each of you will run over the list of your non-Catholic friends, you will be able to find at least one who has at some time expressed an interest in

the church, or who would easily be interested in it if he were properly approached.

"The duty of spreading the Catholic faith rests not only on the clergy but on every layman and woman as well. Surely none of you would want to face Almighty God on judgment day and tell Him that in all your life you did not win one single soul for Him, who shed His blood for every human being. Remember the promise of St. James: 'He who causeth a sinner to be converted from the error of his ways shall save his soul from death, and shall cover a multitude of sins.' The greatest blessing you can confer upon any non-Catholic whom you love, is to guide him to a knowledge of the faith of Christ.

"The Catholic faith is so frequently misrepresented by its enemies that it will be profitable for every fair-minded non-Catholic fellow citizen to learn the actual truth. Besides, it is a matter of great human interest and cultural value to know the religious belief of approximately three hundred million men and women who are members of every nation under the sun. They constitute the largest religious body in the world today. You are invited to bring your non-Catholic friend simply to come and listen, without obligating himself to become a Catholic or to accept a single tenet of the faith. In fact, I shall never solicit any outsider who attends, to embrace the faith. I will leave that entirely to his own conscience, after learning the Catholic faith and its credentials. If he wishes to become a Catholic, I shall be only too happy to welcome him to the Church of Christ. But if, on the other hand, it should not prove acceptable to him, we shall be just as good friends as ever. In any event, the non-Catholic party must take the initiative. I want every one who comes to feel perfectly at ease and to realize that I have no other purpose than to present clearly and honestly the teachings of the Catholic faith, and the reasons on which they rest."

Arousing Interest.

On the third Sunday, we not only made the announcement but we preached a brief sermon on the duty of all Catholics to assist in carrying out the injunction of the Divine Master to preach His doctrines to all mankind. We pointed out that a Catholic layman who enjoys the benefits of religion, who hears Mass regularly and is nourished by the sacraments, should out

of gratitude for such divine blessings make an earnest effort to share such treasures with those who are outside the household of the faith. This, we believe, should be a point to be frequently stressed to our Catholic people.

In almost every congregation there are many who need just such an announcement as the preceding to arouse their zeal and interest. Most of the laity seem strangely enough to be oblivious of any duty on their part of winning converts to the faith. The announcement reveals their obligation and at the same time offers them an easy and practical way of fulfilling it. The priest stands ready to do the actual instructing, if they will simply bring their non-Catholic friends to him.

It will be a source of surprise to the pastor of even an average sized congregation in almost any town or city to discover the response to such an announcement. There are probably a number of young men and women in the parish who are keeping company with non-Catholics who will recognize the excellent opportunity which such a class would offer to their non-Catholic friends to acquire a correct insight into the Catholic faith under circumstances pleasant and free from the slightest embarrassment. Then, too, there will be parishioners who will recall friends and neighbors who attend no church whatsoever, and who begin to realize for the first time what an easy and pleasant task it would be to invite them to such a course of instruction in the fundamental realities of religion.

Parishioners are apt to recall business associates, or employees whose lives could be immeasurably enriched by the quickening influence of Catholic truth and her sacramental channels of divine grace. Many priests who have made such an announcement have testified that persons turned up on the opening night whom they never suspected of having any interest in the Catholic religion, and many whom they had never even seen before. It is advisable to make the announcement on three Sundays to keep the matter before the congregation so that it will not easily escape their minds, and to allow them sufficient time to advise their non-Catholic friends and to follow up any prospective clue.

The Class Meeting.

At the first meeting about 75 people turned out. The meeting was held in the school auditorium instead of in the Church with the thought that some non-Catholics might feel more in-

clined to enter the school auditorium than they would to enter the church proper. Of the total attendance, about half were non-Catholics, and some were Catholics who had been lax in the practice of their faith. The first lecture was devoted largely to the importance of making a fair, honest, and thorough investigation of the Catholic religion. We pointed out the numerous misconceptions which non-Catholics frequently entertain about the Catholic faith, and then showed how inaccurate and unfounded were many of those conceptions.

We made it a point to get the names and addresses of all the people present, and stressed the importance of attending the entire course of instruction with great regularity and punctuality. We distributed copies of *The Faith of Millions* to each non-Catholic person.

We followed in our exposition the general sequence of topics as presented in that volume. We lectured for about forty minutes, and then invited questions from the audience. This procedure was continued for about three months, when the priests at St. Patrick's took each non-Catholic prospect for individual conferences and instruction. This combination of the class method and private conferences seemed to us to be the ideal method. It is effective. It is pleasant and easy for the prospective convert. It places him or her under no positive obligation to embrace the faith, such as one might feel who had taken many hours of a busy pastor's time in private instruction. Then, the fact that individual conferences are offered, removes the objection that the priest will not know individual cases and individual needs. We recommend it as efficient, practical, and proven by experience to be successful.

After three months of systematic instruction, we had gathered a group of 28 people who were anxious to be admitted into the faith of Jesus Christ. As a result of their investigation, they were completely convinced that the Catholic Church is the church founded by Jesus Christ, and is the one which offers to them the supreme help in achieving their eternal salvation.

As many of these people had little or no previous Catholic association, we arranged to have a Big Brother and a Big Sister to act as sponsors for each convert. They not only acted as the sponsors at Baptism, but they came with the convert to kneel at his side at his First Holy Communion, and of course to receive

Holy Communion likewise themselves. These sponsors were instructed to follow through with the convert. They were asked to keep in close touch with their younger brother in the faith, and to offer him all the assistance and guidance which a convert to the faith almost inevitably needs.

Public Reception of Converts.

The profession of faith and the baptism of the group occurred on Saturday. In order to awaken in the congregation a genuine zeal for convert-making, we arranged to have the converts repeat the public profession of their faith at the Mass on the following Sunday. The sight of this large group approaching the altar railing and repeating aloud the moving words of the profession of faith stirred the audience probably more than any sermon they had ever heard.

"It was the first time in my life I ever witnessed such a sight," said a man to the pastor after the Mass. "I recognized one of the group as a business man, and when I realized how many obstacles he had to climb over to get into the fold of Christ, it made me realize how grateful I should be for the favor and the blessing which I received at birth—in being baptized in the Catholic faith."

We believe that the public reception of converts is eminently worth-while. It is not done by way of glorification of the work of the pastor. For everyone realizes, and no one more than the priest instructing converts, that the work of conversion is due primarily to the grace of God. Our people are however deeply impressed by the spectacle of nonCatholics coming and bowing their heads and making their formal profession of faith in the teachings and practices of the Holy Catholic Faith. There is no reason why this should not be used as an example. no reason why it should not be used as a stimulus for the enhancement of lay missionary work in the parish. For more than a quarter of a century the writer has used this method of public reception of converts, and it has usually afforded him a half dozen prospects for the next class of instruction.

The Mass was celebrated by the President of the University of Notre Dame, who spoke a few words at a brief meeting after the Mass. A sermon featuring the conversion of Cardinal New-

man, with its implications for the scene in America today, was preached by the writer.

Eighty-two Converts.

Since the inauguration of the first class, the pastor of St. Patrick's, the Rev. Patrick Dolan, C.S.C., and his assistant, Rev. Walter Higgins, C.S.C., have followed with three more classes, and have recently received their 82nd convert into the Catholic faith. This they have accomplished in the period of about eighteen months. Their people have become infected with the contagious zeal for rounding up converts and bring them for instruction to the rectory. A house-to-house canvass had been made throughout the city, and this has afforded a large list of names for potential convert work. Looking for the lost sheep has become for priests and people not an exceptional activity but part of the daily routine. The result has been a continuous stream of converts to the Communion-railing at St. Patrick's and the bowing of 82 heads before the cross of Christ in solemn profession of the Catholic faith.

The Catholic directory of 1942 reports a total of 82,087 converts received into the church during the previous year. The total number of clergy is listed as 36,580. This means slightly more than two converts per priest per year in America. While it is to be acknowledged that a considerable number of these priests are not engaged in the pastoral ministry, nevertheless the figures indicate that still further progress should be possible along these lines. The experience of the two priests at St. Patrick's who have, with the assistance of their people, won 82 souls for Christ is evidence that all of us can, with zeal, industry and determination, accomplish much more in answering the age-old cry of the Divine Master for the souls of the sheep who have become lost, strayed or stolen.

Winning America for Christ.

The winning of America for Christ! What an ideal! Is it not as glorious as that which throbbed in the hearts of the Crusaders of old, steeling them to brave alike the snow-clad heights of the Alps and the burning sands of the Arabian desert? Yet who would be so rash as to declare that with the succour of that divine grace which never fails a worthy cause, it is an unrealizable ideal? Not by grandiose gestures or spectacular feats

which provoke the plaudits of the multitude, can that ideal be translated into a glorious reality, but by the patient persevering toil of many laborers and by methods which embody the ripe experience and careful thought of the most successful workers in the field.

To quicken the pulse of every priest and layman to undertake this great task of winning America for Christ, there comes across the sea of centuries the thrilling challenge uttered by the Master in ancient Samaria. Standing by Jacob's well in Sichar almost in the shadow of Mt. Garizim, the Master pointed to the fields through which were coming the throngs of Samaritans and said to His disciples: "Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries: for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting." [3] With its sixty millions of citizens untouched by the saving ministrations of the Christian religion, America now presents the most alluring harvest, with its fields "white already to harvest." Who is there who can doubt that in the prophetic vision of the Master there were not included those vast fields that were to rise up out of the Western seas with their teeming millions of inhabitants—fields now whitening with their human harvest, waiting for reapers to come and gather it into the eternal granary? America represents, therefore, the mission field *par excellence* for the Church in the twentieth century.

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[3] John, IV, 35.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE CONFESSOR AND SPIRITUAL PRAYER.

A glance at current religious literature reveals a growing interest in prayer and all that pertains thereto. Doubtless, no more healthy sign could be desired. Yet, experience shows that certain important phases or stages of prayer are not so widely understood or fully appreciated. Even a recently published and much-talked-of book betrayed some confused thinking on the matter of prayer, contemplation, and mystical life.

It is with the purpose of helping spiritually hungry penitents that the present article is written. Foremost, it may awaken the interest of ordinary confessors who have to deal with consecrated souls. Within the last year or two, the writer has found six or seven persons, mostly religious, looking for this special help and failing to get it from their ordinary confessors. What a change it makes in their lives, and how grateful they are to be able at last to find peace and repose of soul by rightly cooperating with the call of Grace! And surely there are others who need this help, who incline toward interior recollection, whose prayer is contemplative, being mainly a want of God in such a way that all approach to Him by imagination and reflection has become distasteful and powerless to move them.

It may be observed here that some confessors are apparently unaware of the interior workings of the Holy Spirit in the way of prayer and do not recognize spiritual prayer when they meet it. Only lately the author has helped several who did not seem to get this most important aid heretofore. Yet, God was calling them for years to contemplation. Is it because confessors, not knowing contemplation, mislabel extraordinary what is only relatively unusual? They know of meditation and have heard of ecstasy, but they ignore what lies between. No doubt, they

are not altogether to be blamed, as a really beneficial course in Mystical Theology is very likely missing in many a seminary.

There is certainly another kind of prayer following upon meditation, and those who have it will need advice differing totally from that given to those who meditate or who merely say prayers. If this lack of proper instruction is not supplied, the penitent cannot advance in his prayer-life, and may even fall back thoroughly discouraged.

Obviously, those confessors who do not know of this other kind of prayer, will not recognize it in those people who have advanced beyond meditation, who are in the "spiritual way", who have a contemplative, though not extraordinary, prayer. The contemplative, however, will very quickly perceive whether or not the confessor has this knowledge A well-known retreat master once remarked that before one begins to advise on interior prayer with penitents who present their problems, he should do extensive reading on the matter for at least a year. It would even be well to extend the time, for much reading is required to discern the various significations which authors attach to terms. Besides, the very simplicity of simple prayer renders it difficult of description no less than of comprehension.

II

Space will not allow a discussion here of the philosophic basis of this prayer. Two points only will be touched upon, and these, rather from the practical side, namely: the time of passage from meditative to contemplative prayer and some effects that accompany it.

A soul begins perhaps with meditations and the loving affections arising therefrom. It perseveres in prayer, is faithful to its exercises, mortifies itself, practices virtue, and earnestly desires perfection. But, if it is to advance in its prayer-life, it will eventually pass on to the prayer of simplicity, a contemplative prayer consisting in a loving attention to God without voluntary reflections or affections. It has come to a different kind of communion with God. He is not felt to be apprehensible any more through the channels of sense. Images, thoughts, reasonings, feelings, are not used as prayer. The prayer is radicated in the will, in the striving to unite with God through a desire and want of Him. Thoughts fail to move it as before when it medi-

tated. It is moved now only by a general obscure knowledge of God—that He is all in all—and so it finds its satisfaction in merely remaining in His presence. This is the prayer of the Cure of Ars' peasant and of many another person found in our churches, content to be at rest and at peace there before God.

Surely, it would be tedious to emphasize here that the Holy Spirit, being the true Guide of the soul, takes the lead, bringing about this change. Anyone will concede that contemplation cannot be taught as an art. It is God's gift and is incommunicable. But the disposition proper for its reception is the work of the soul. This is a chief end of asceticism. Moreover, God, for reasons of His own, does not lead every devout soul into it. Some are brought merely to the threshold. These strive to recover, and do recover, their meditation, their "sense" way of approach to God. But those whom He does lead on, because of the painful trials involved in this change of prayer, need enlightenment and sympathetic understanding of their state, exactly what they frequently fail to get. Puzzled at their new condition, which seems all emptiness, suffering, and darkness, because they cannot think and feel any more in prayer, and not finding the necessary aid elsewhere they are left to struggle through a very trying and difficult period, the most difficult perhaps in the whole spiritual course.

When, then, has this period arrived? How does infused prayer manifest its presence? When the soul finds it impossible to meditate; when it takes no pleasure in using the imagination on any particular thing, either of earth or of heaven; and when it delights to be alone with God, waiting lovingly upon Him, without desiring to feel or to think anything distinctly concerning Him. These conditions must be simultaneously present in order to indicate that the Holy Spirit is changing the prayer of that soul. There is a repugnance to reflect on spiritual things. This repugnance to reflect must likewise extend itself to created things to show that the soul is occupied with something else, with a spiritual knowledge, drawing the soul to wait lovingly upon God, without any desire to exert its faculties on any particular object. It finds its satisfaction in being at peace and quiet before God, without noise of words. In the language of Saint Francis de Sales: "Its conversation is altogether secret, and there is nothing said in it between God and the soul save only

from heart to heart." In the beginning, it may be a dry unfelt want of God, so imperceptible, in fact, as to seem at times nothing at all, so that the soul might think itself to be idling away its time. Yet, if it tries to use its faculties, it will be unsuccessful. Its only peace is to yield to the operations of grace. If it can learn to stay contentedly before God, even if anxious, listless, distracted, but abandoned to His Will, it has learned how to pray. And it can pray at any time. As long as it cannot profit by its own efforts, it must simply receive what God is giving it. The value of this prayer will not be seen in the beginning in the prayer itself, but rather in its effects.

It may be asked whether this rung of the ladder of prayer is the crown of a life-long fidelity. By no means. It can be, and is, reached very early in the religious life, even in the novitiate. Again, must one be perfect before such a grace is given him? "Do not imagine," writes Saint Teresa in *The Interior Castle*, "that because you see certain faults in your neighbor that therefore God does not accord her great graces." Be it noted, in the context she speaks of the prayer of union and ecstasy; *a fortiori* with a more ordinary prayer. It is precisely this prayer of simplicity, this dry, obscure, imageless, humbling and unifying contemplation which effects the purification and perfection of the soul in a manner and to a degree that discursive prayer never could do. It is not to be denied that very virtuous people have only meditative affective prayer. It is not a question of sanctity, as such, but rather of progress in prayer itself. But it is this simple spiritual prayer that constitutes the real interior life, and that effects such a noticeable change both in outlook and in behaviour.

A word might be said on the ordinariness of it. Saint Francis de Sales, Ludovic de Besse, Saint Chantal, De Caussade, Saint John of the Cross, Father Grou, and other masters of prayer, together with many modern theologians, treat this prayer as the outcome of meditation and the normal development of the spiritual life, even though the call must first come from God. Saint Francis says meditation is the mother of contemplation, contemplation the daughter of meditation. And he puts this contemplation right after meditation. It may be relatively unusual, but it is not extraordinary as say rapture or the transforming union is. Many reach it, and more could come to it under

proper guidance. The late Dom Chapman, Abbot of Downside, who has been called " a giant among pigmies in mysticism ", found it to be the prayer of many, both religious and lay people. Perhaps most religious have it or could have it, at least those of the more cloistered orders. " In a contemplative order few are capable of meditation." On the other hand, many seem not to heed the call. The Abbot writes:

> Many persons pass long years in this dark night when they cannot meditate and yet are afraid to contemplate. They have tried methods —reading and pondering; alas, perhaps they have almost given up mental prayer in despair. They find it hard to believe that they are in the mystical " obscure night " . . . They have imagined themselves to be going back because they have no devotion, no " feelings "; and perhaps that are really going back since they have not learned the right path forward. But they have the essential marks of the " obscure night "—for they cannot meditate . . . they feel that if they think, they put themselves out of prayer; they do not want thoughts about God, but God.

This passage clearly intimates the great need of understanding and sympathy such individuals have. They have taken the quest for perfection most seriously. They have sought God with all their heart, and God has sought them much more. They need to be guided, consoled, reassured, set at ease. Chapman continues:

> and then a penitent comes along and says that he cannot meditate, that all his feelings of love have gone . . . and he is quite sure that he has no virtue; and his prayer is only distraction. Only he has no sins to confess, except what the confessor cannot accept as matter . . . and the director will not read Saint Francis de Sales because he is lady-like nor Saint John of the Cross because he is unintelligible and meant for saints. And so the poor soul is told not to waste his time in prayer; but if he can't pray, to read some meditations, interspersing some " forced acts " and to be very faithful to his " particular examen ".
>
> It would be more practical were it recognized that another element has come in. The old methods are now impossible. A new start has to be made, very uncomfortably . . . Everything is unaccustomed but perfectly simple; very painful, but easy.

Thus the passage from discursive to contemplative prayer is seen to be a most critical period, requiring appreciation and deli-

cate handling. And the advice given can make or break a spiritual and saintly life.

III

The second point concerns effects proper to this period of change.

First. A desire to read only such works as treat of this state. In fact, all other spiritual reading at this time is distasteful. The soul derives something from it—it knows not what. And if the person is asked to explain, he is at a loss to answer.

Second. A disrelish for all created things and the pleasures derived therefrom. The penitent's life becomes so unified and faithful all along the line as to indicate the presence of a powerful interior principle at work. The things of this life are now seen in the light of God, Who is giving Himself to the soul in a manner hidden, barely perceived—but terribly real. It seeks union with God.

Third. There is a strong inclination toward penances. Here, again, guidance will be necessary to maintain the penitent within reasonable bounds.

Fourth. An inability to communicate this state to others. The action of grace on the soul cannot be translated into clear-cut definite terms. If asked about it, the penitent can speak only in vague and general terms about it.

An old English work, *The Cloud of Unknowing*, has the passage: " When thou lovest to be alone, thinking of nought in particular, when thou desirest only to read of contemplation, and when thou hearest of another a thousand miles away walking in the same path and thou goest to meet him, and coming to him thou findest thou hast nought to say, know that the time has come."

However, it is more simple and ordinary than all this language might suggest. To the ear, mystic sounds high and mighty, but in practice it is exceedingly simple and unobtrusive. Yet, these souls rarely find appreciation. They are, says Poulain, outwardly like others, yet they live in the midst of a world of ideas hostile to their own. This seems to be the price they pay for the gift of prayer. Let them be encouraged to generosity and to trust in God.

It would be difficult to exaggerate the loss to souls whom God is leading into this simple, infused, spiritual prayer if they do not

meet with someone who can set them right. Their hungry longing is never satisfied, and their spiritual life has come to a standstill. Whereas, the proper knowledge of their state would ensure a rapid progress, satisfaction, and peace of soul, union with God, and contempt of this world. An enlightened confessor of religious persons can save them from a colorless and dull spiritual life by showing them what they are still seeking—the Divine Guest within their souls.

Saint John of the Cross has some serious and incriminating words on this matter regarding confessors and their obligations toward their penitents. Any confessor may study the matter for himself in the third stanza of the treatise entitled, *The Living Flame of Love.* Of the books suggested for reading in the Bibliography, *The Science of Prayer* by Ludovic de Besse, O.F.M.Cap., will perhaps be most helpful to the confessor and student of prayer.

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THE PRIEST AND VOCATIONS.

The interesting and authentic replies to the questionnaires about vocation, which we sent to our Catholic Sisterhoods, and which we have been using as sources for articles on Vocation, stress in many ways the mighty influence of the clergy in guiding and helping young folk to make the all-important decision, for or against entrance into the novitiate. Superiors of religious congregations, individual Sisters, even the students in our high schools and colleges who have answered the questionnaires, re-

iterate their conviction that it is the advice and encouragement of priests which greatly determine vocations to the religious life.

Letters and conversations on the subject of vocations confirm the same conviction. This is natural enough, since the priest is the appointed guide of souls and the ambassador of Christ, still it is to be doubted whether the extent and importance of the priest's guidance and influence is at all adequately realized. A striking and significant conversation was described recently by a missionary Father, a dialogue between himself and the superior of a teaching congregation to whose members he had been givng a retreat.

" Father," said the Superior, using an often-heard petition, " will you please send us some good vocations!"

" But how can I send you vocations?" replied the missionary, " I am only a rolling stone. I go from place to place, give some sermons, hear confessions, and then hurry away to another mission or retreat. I never stay in one place long enough to be able to help develop vocations there."

"Ah," replied the Mother Superior, " but you do hear many confessions, don't you, and many confessions of young people, at the age when they are deciding their vocation or should be thinking of it?"

" Yes, of course I do," answered the missionary, " Many, many of them, but usually I only hear each penitent once, and then I am gone for good!"

" Believe me, Father, once is often enough to direct a ready soul towards the service of our Lord in religion," replied the Superior. " May I tell you my own experience? For twenty years I have been superior in various places, and in each house where I was stationed I have made it a point to ask every one of the community this question: ' What first gave you the idea of becoming a religious?' It may seem surprising, but eighty-five out of a hundred, on an average, answered, ' Because a priest, in the confessional, said to me,—" Have you ever thought of entering a religious community?" ' And that is all the more significant," she went on, " because we are a teaching community, and most of our postulants come from among our own pupils. Yet on the testimony of so many, who had been in intimate contact with our religious during years of school, it was the word of a priest in the confessional which first set them

thinking about the religious life for themselves. The natural and obvious answer for them to have given me, would seem to have been, 'Because of my association with our religious for so many years, in school.' But no, it was a few words of encouragement in the confessional which set them thinking of religious life for themselves."

One can not generalize from one instance. Perhaps 85% of vocations in general is too high an average to ascribe to the influence or suggestions of priests in the confessional. There is little doubt that a very large number indeed do receive their first direction toward the religious life through such a suggestion. Since the priest is the appointed guide and director of souls in that august sacrament, sharing the power and solicitude of the divine Shepherd of souls Himself, it is right and good for him to concern himself with this glorious and fruitful matter of vocations, and to give all the help which he can to those who may be called, so that they may decide reasonably and rightly.

It is also the priest to whom the young man or woman instinctively turns for aid in solving that other very urgent problem sometimes encountered, even after the fact of vocation becomes clear enough, i. e., "To what community shall I apply?" Often a vocation comes, so to say, fully developed. At the same time with the conviction that one is called to the religious life enters the thought that one is called to one definite community. But not seldom the seeker for guidance has already determined to become a religious, but is uncertain to which community to seek admittance. It is the priest who is often best qualified to give information and guidance here also. He knows more than most others about the various communities, their requirements, and opportunities for service. He has at hand the Catholic Directory, with its wealth of addresses and motherhouses, and its indications, accurate though brief, of the work of the various Sisterhoods. Recently, in addition to the rich mine of information about vocation furnished by the questionnaires, we have received a multitude of letters from all parts of the country as a result of a series of articles on vocation addressed to our young folk, and published in the Youth Section of *Our Sunday Visitor,* which has an immense and appreciative circle of readers from coast to coast. These letters tend to show the currents of thought of Catholic young women in regard to

vocation at the present time. For the past thirty years and more, at various intervals, the present writer has published similar series in the pages of *Our Sunday Visitor*, though of course not in the Youth Section, which is of recent date. Comparing the remembered letters which always greeted each series of the past with the voluminous correspondence which this series has evoked we seem to notice a greatly increased indecision and a growing difficulty on the part of too many writers in making up their minds both whether to enter religion at all and where to enter after the first decision is made.

There is also a plentiful lack of understanding on the part of a number of the inquirers as to the real nature of religious life, a desire to provide beforehand for the exact work they will do, the place they will live, etc., without sufficient realization that obedience means reasonable self-surrender to the direction of lawful authority. All this misunderstanding the priest is of course often best able to clear up by his authoritative explanations.

Still another obstacle to the decision is the uncertainty about requirements for entrance: What dowry is required? How much education must one have to be received? What is the age limit? To whom shall I apply? Many thousands of young women, who can readily speak to a priest, ask these questions of him year by year. In receiving his replies they also get much wise counsel. The confidence which they feel in the priest and their conviction of his knowledge, goodness, and interest in their welfare, makes the inquirers the more willing to accept his guidance and act on his instruction. So there are few vocations, if indeed there are any, which are not helped and encouraged by a priest. Considering that he, of all men, can know most about the life of the Sisterhoods, is best able to estimate it at its true value, this fact is a powerful endorsement, if any were needed, of the excellence of the religious life, for it is the flower of his parish, the best product of his parish school, and often the potentionally most useful worker that he thus often sends away to the novitiate.

While all priests may be expected to be well-informed and zealous about vocations, there are some who are outstanding in this regard. Just as there are other differences of talent and interest in priestly circles, so there are some priests who, one might almost say, specialize in the development of vocations for the

priesthood as well as for the religious life. As they are assigned to one parish after another, the number of good vocations grows wherever they are. As some priests are outstanding for their ability to encourage conversions to the Church, so others shine for their tact and skill in helping young folk to decide to give themselves to the service of the Church.

These priests, whose names are held in benediction by an ever-increasing number of faithful young Sisters and priests, whose vocations they have encouraged, have a deep appreciation of course of the excellent good deed it is to help a soul give itself entirely to God. But they also have acquired special knowledge of the requirements of the religious life, and of what may be called the psychology of vocation. They have an unusual interest in the development of vocations, and this knowledge and interest gives them unusual efficiency.

The value of this special service which they give to the Church and to society at large by thus helping the development of vocations is beyond reckoning, and they do this in addition to the discharge of their ordinary priestly duties. They do not take any time out, as the phrase is, for developing vocations. There are great rewards for this service, even humanly speaking, in the warm gratitude and undying remembrance which they have from their many spiritual children, who owe their life's happiness and effectiveness in large part to their interest and encouragement, and also in the reflection that they share in the varied and immense good done by all the workers whom they have heartened to enter the vineyard of Christ. It is also an occasion of satisfaction to us all to realize that to its many priceless services which the priesthood gives to the Church and the world we may add this singularly fruitful share in the development of vocations.

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SOME ETHICAL CONSIDERATIONS IN X-RAY TREATMENT OF IRRADIATION OF OVARIES IN CANCER OF THE BREAST.

In 1938 the *Acta Apostolica Sedis* reported the permitting of the sterilization of mothers to prolong their lives but in 1940 sterilization was restricted to indirect ways.

Medical science admits a relationship between the growth of the tissue of the breast and the secretion of the ovary. In cancer of the breast the cancerous tissue as well as the normal tissue are stimulated to growth by this secretion from the ovary. Recently, therefore there has been an attempt to prevent the regrowth of cancer cells in the breast which have not been removed by surgery, by diminishing the ovarian secretion. In the practical application of this principle, the ovaries are treated with x-rays, the x-rays causing the decrease of these secretions. Since the secretions are formed by cells or tissue which surround the ovum, there is a coincident sterilization.

The effect of the x-ray apparently is immediate. Even after the first treatment, or within several hours, the amount of the secretion which stimulates the growth of the breast cancer is diminished. However, it may require several treatments to completely stop this secretion which of course is the end sought.

It may be said that the two ovarian secretions or hormones, folliculin and lutein, are entirely independent of the ovum. The cells which form these secretions are the cells covering the ovum, but they are entirely independent of it and of different chemical and physical characteristics. The cells which form the secretion encircle the ovum and continue to secrete even after the ovum is discharged from the ovary which again show their independence as cells.

From present available knowledge it appears that even the normal quantity and type of ovarian secretion can stimulate the more rapid growth of cancer of the breast. In addition we know that in many cases there is an excessive secretion of this hormone, which is not associated with the normal formation and maturing of the ovum but is the result of abnormal cysts in the ovary.

We can say that the attempt with x-ray treatment to stop the secretion is not a direct attempt to produce sterilization. However, since the cells or tissues which secrete the substance that stimulates the cancerous breast growth are intimately associated with the ovum, sterilization is produced and is an indication of the degree of the diminished function of the secreting cells. If it were theoretically possible to stop the secretion without sterilization, this effect would be satisfactory in preventing the return of the cancerous growth.

It is well known to medical science that the full value and strength of x-ray is not known. A physician applied x-ray treatments to a mother with a cancerous breast. There was no menopause for two years after the treatment. Full sterilization was intended, but she gave birth to a child at the end of two years. This seems to be a proof that the secretion was stopped but that the ovum was not touched.

Thus we can say that the effect of the x-ray is immediate in that the secretion of the ovary which causes the cancerous growth to be accentuated is slowed at once. The action of the x-ray sterilization is indirect, in that it is the secretion of the ovary that is controlled rather than direct action of the x-ray on the breast cancer. The action of x-ray on the breast cancer is also immediate in that any slowing or lessening of the ovarian secretion is reflected by an immediate slowing in the growth of the cancer of the breast.

Perhaps I should explain the first sentence of the second paragraph above.

It is a fact that the breast swells and shrinks in size with each menstrual period. This change of the breast with each period is in anticipation of expected pregnancy, and is similar to the swelling and shrinking of the lining of the uterus with each menstrual period. The change in the size of the uterus and the breast is not due to a primary action of the organ itself, but is a result of hormones or secretions which are formed by the ovary, discharged into the blood, and reach the breast and the uterus by way of the blood stream. Thus it has been shown that there is a relationship between the growth of the tissue of the breast and the secretion of the ovary.

It is only in the primary cancer of the breast that the question of the relationship of the secretions of the ovary enter into consideration. In almost every case cancer of the breast arises in the breast itself and is called primary cancer of the breast, not a metastatic cancer, a cancer which has originated in some other organ and has been transported to the breast by the blood or lymph stream.

The result of the x-ray treatment depends upon individual characteristics as is so often the case in other fields of medicine. The fact remains, however, that all cancers of the breast are likely to grow slower and spread less rapidly if not affected by the ovarian secretion, than if this secretion were present.

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IS CATHOLIC ACTION A GAME?

Catholic and non-Catholic writers may express doubts about the wisdom of going off the gold standard, but all admit that enrollment under the banner of God might have prevented the contingency arising. I dislike being the "fly in the ointment" but it does seem obvious that when anyone determines to go back he first turns around. What I mean to say is that there has to be a point where one stops going one way before one starts going another way. St. Augustine puts it, "Before we begin a new life, we must repent of the old one." Consequently it appears odd that Catholic commentators take as the topic sentence of the first paragraph that the world must get to God, and close the peroration with something to the effect of Forward march! It would seem more logical for anyone, especially so for a Catholic, who begins with: The world must get back to God! to end with: The world must make a retreat!

This unbecoming aberration in Catholic thought has me puzzled and, being a priest, somewhat perturbed. Everything that I have ever read about religious leaders emphasizes that silent recollection enabled them to see, as is claimed of G. K. Chesterton, "the heresy in the fad." He said himself, "One can get the inside on the world only by getting outside of it." Vaughn in his *Life of St. Thomas* lays it down as a principle that only contemplative men may save the church in its many crises. "It is the ascetic man whose spirit is exercised in contemplation who can cast the light that is in him on the sophism of merely clever men. It was the solitude of the cloister that set Lanfranc against Berengarius, Anselm against Roscelin and Bernard against Abelard."

Since this is the lesson of Church history and must be taken for granted in the future, it is putting it mildly indeed to say that I am somewhat perturbed to see American Catholicism preparing for Armageddon by sending out on the "road back" a vanguard of go-getters, up-and-at-'em boys, ballyhoo artists who are going about giving fifteen rahs for Catholicism—putting the City of God over with a bang! Such tactics caused the Reformation! And during the subsequent centuries the Church has been suffering from the nervous breakdown that the break up in Christianity produced in its corporative organization.

After all these years there seems to be no indication either that the neurosis of the " siege mentality " is in its curative stage.

In making reference to the Reformation in his *Chaucer*, Chesterton says, " The trouble was not so much in what the Church was doing but in the way it was being done. The shortest way to describe it is to say, in modern language, that the Church condescended to employ up-to-date methods of advertisement. It put its trust in people who professed to be experts in publicity. But the trouble with these men, as with many experts, was that there was nothing charitable or pious about them. They were only experts and vulgar. It constantly happens now when good people are so silly as to trust merely capable people. These hustling advertising agents dragged religion into the mire. It was not that they had been chosen as priests or preachers, not even as fanatical priests or preachers but as what the Americans would call live-wires and go-getters. These in turn produced a rabble of imitators, cheap and irresponsible and making the Faith a stunt."

I do not wish to be bold but to see Catholic Action mostly concerned with fixing up the tattered but glittering fringe of the tapestry when the corrosive atmosphere of encroaching paganism is blurring the outlines of the Faith in the " Catholic Pattern " is enough to make anyone who has the interest of Holy Mother Church at heart to cry out in our American Catholic centers as St. John Chrysostom did in the ancient city of Antioch, "Are we in sport, beloved? The trumpet for battle has sounded and are you handling the viol for the dance? " No teacher in his right mind would start off a beginner in Latin with a book of Martial's epigrams. *Bene docet qui bene distinguit.* But when the Voice of the Vatican cried out in the wilderness of a crazed world, we took up the cry like Babbitts. Instead of thinking in terms of prayers everybody started putting up posters. The pope asked for a lay apostolate not a glorified Chamber of Commerce.

The Church certainly needs Catholic Action, but the movement will get nowhere in our paganized civilization unless we realize that it is essentially a reactionary movement. It aims to develop social leadership and the mass of men act only after something has happened. Leaders react before it happens. That is why the leaders of any battle are in the rear thinking,

not at the front fighting. To pull the strings they must be behind the lines. They must see the future in the fluid present. That is why the Church as an organism will always be right, for its life stream comes from the Holy Spirit who sees potentiality and actuality as one continuous Now. As an organization, the Church has found trouble when the " shape of things to come " was unseen by those who were supposed to have the vision in the Church. In other words the Church has been backed against the wall only when as a human institution it couldn't see the hand writing on the wall. The Church has always had plenty of thinkers who could feel the throbbing sores of humanity, but how many of these now are vibrating in unison with each pulsation? We don't need power so much as we need awareness. There is an urgent need for " sensitive antennae." Father White in his study of Scholasticism says that it was just such a lack of cultivated perception that had a lot to do with " the trouble " in the Church. " While the outside world was responding to the first stirrings of the Renaissance these schoolmen were consciously and deliberately weaving patterns of words that had no relation to reality. The Thomists were preoccupied. Had they left their wranglings with the Nominalists and their purely theological preoccupations to lead the new learning, the history of the Renaissance and the subsequent Reformation would have been very different."

It is all very well to say that in every movement there will be superficial enthusiasts who have more show than substance. That is just the point! Superficiality is as American as " supercolossal." The American mind is always on the move. It is almost impossible for an American to take the time to deepen the wells of spirituality that are essential in one who strives for permanent achievement. In *What We Live By* Abbe Dimnet says that nowhere is there so much stress laid on " Do Something!" as in America. He follows with a sentence over which we might well pause and consider: "All this action is rather agitation." There is plenty of action in a tournament, but a tournament is no crusade.

When one thinks of Catholic Action in America, he must remember that there will be no permanent effect if the natural motive of the American mind is not first purged of its gross tinge—the idea of getting results, getting them quickly and, if

the movements comes as a novelty, going for it in a big way. Often, as I have stumbled into a shell hole along the Catholic Action front, I have said to myself, crossword puzzles, Mah Jong, and now Catholic Action?

Since the idea of action in the sense of "Let's be up and at 'em" is a pathological condition of the American mind, even of the most sincere, it is high time that it be noted that the call to "Stand by" proceeds the call to action. It would be most distressing if with such a favorable wind the Bark of Peter be kept from a record voyage in our land simply because we failed to realize the significance of the encyclical on Catholic Action coming long after the one on the Third Order.

When the devil is allowed to plough fleshy tablets of the hearts of the young, a crop of "hell raisers" is inevitable. When one tries to preach Christian marriage to those who have built around their hearts a tariff wall against anything made in Heaven he must realize that he is up against intense advocates of the "Buy at Home" movement. When a man has been self-centered for years, it is to be expected that he will think that all this talk about the sublimity of self sacrifice is mixing up sacrifice with suicide. All know that self preservation is the first law of nature. Most of our Catholic people have been on the materialistic toboggan since grade school. Getting them to fight the good fight is going to be an up-hill pull and we ought not to be polishing the armor before we raise an army. Let us find the "lowest point" of the descent. Hilaire Belloc, an astute Catholic reactionist says, "When you are trying to get at the real cause of any social or historical development it is of the highest importance to discover this 'lowest point.' For instance, you understand the campaign of Waterloo if you know that it was lost when Erlen blundered on Friday, June 16, 1815, two days before the real battle. If you write about the campaign under the impression that it all depended on the last phase of the Waterloo battle itself on Sunday, June 18, you have failed to understand your subject."

A meditation for fifteen minutes on the words of St. Paul, "Like a wise architect I have laid the foundation," might help some of us to get the idea. There is a temptation to dwell on a text that is not irrelevant for those who are trying to bring the world back to God on a fast freight: "It is expedient for you

that I go." But I have no intention of getting my head in the clouds when the only position for a Catholic is with an ear to the ground. St. John Chrysostom, a Greek who had plenty of words for a lot of things, has some pungent remarks on that score. His words keep coming to mind again and again nowadays, " One who is appointed to correct the ignorance of others and to give warning of the approach of danger and the war waged by the devil cannot plead ignorance and say, ' I did not hear the trumpet, I did not foresee the war '; for he was appointed for that purpose, as Ezechiel says, to sound the trumpet for others, to give warning of the approach of danger. ' For if the watchman on the approach of the sword sound not the trumpet, nor give the signal to the people and if the sword come and cut off a soul, he is indeed taken in his iniquity, but I will require his blood at the hand of the watchman '."

And all I wanted to say in the first place to these Catholic Actionists who are trying to give " His ball " back to Christ in the condition they find it, is that they ought to show some indication they know that it was man who let it roll in the mud. A better salesman than any American long ago insulted God by offering Him back " a dirty ball." He refused it saying, " Begone, Satan! "

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REMEDIES FOR RETARDED MISSION PROGRESS.

After reviewing the causes for unsatisfactory progress of work in the Christian missions in the Far East,[1] the question arises: What should be done, what remedies should be employed, to hasten the work of evangelization, of enriching the Far Eastern countries with the priceless treasures of the Christian religion? This is a very grave question, for upon the answer may depend greater progress in missionary work.

What, therefore, should be done?

The remedies that should be adopted are clearly evident. Granting the existence of definite obstacles which hamper development, removal of these factors is the first and most important step. Positive effort in the opposite direction must accompany

[1] THE ECCLESIASTICAL REVIEW, May, 1942.

this action. Remedies employed must respond to the needs suggested by the deficiencies discussed in the preceding study.

Retaining the order observed in discussing the causes, we may briefly indicate what methods and remedies should be employed:

Missionary work in the Far East must be carried on in such a manner that all suspicion engendered in local inhabitants as to the alleged support of the Christian religion to establishment of European or American rule in certain countries of Asia is removed. To this end it is necessary to show in every way and at every step a proper understanding of all the real needs of the people; to win their hearts and their confidence by boundless benevolence and friendliness. They must be surrounded by watchful, fatherly solicitude, no matter what may be their religious convictions. The missionary must be ready at any moment to sacrifice himself for their good, if necessary.

The missionary must endeavor to live according to the highest ideals of Christianity and thus serve as an example. He should bear in mind that the abundance of Divine grace and the fruitfulness of his work depend upon the degree of his own sanctity. He who does not sufficiently realize that this inward striving is all important in his work as a missionary should not join the missions.

The same desire for sanctity should characterize the nuns and members of religious congregations.

Every missionary before he sets foot on the ground where he is to labor, should acquaint himself with the language, history, religion and culture of the people, and sincerely respect everything that is good, everything that is beautiful, everything that is true in this history, religion and culture. He should base his missionary activities upon the indubitable values he will find therein. This will facilitate the transition to revealed truths, and will arouse the interest of his listeners. The people will appreciate his objectivism and will turn to him with ever-increasing confidence.

Referring to architecture, it is advisable that missions should break with the custom of following European styles, which in the countries of the Far East, possessing an extremely rich and entirely different type of their own, are apt to be offensive and to needlessly expose the Church to the reproach of favoring European tradition.

In building churches, schools and dwellings the demands of native art should be taken into consideration.

In China there are a number of churches and mission buildings in the native style. Special mention must be made of the Catholic university in Peking where, under the direction of the first Rector, Msgr. G. Barry O'Toole, Chinese architecture and decoration were combined in buildings of modern construction, through the genius of Dom Adalbert Gresnigt. The chapel of the Apostolic Delegation in Peking, the theological seminary in Hong-Kong, the churches in Shihtsien (Kweichow), Anking, (Anhwei), Kweiyang (Kweichow), Ningsia (Mongolia), and Lanchow (Kansu) also followed this trend. Some Protestant churches and missionary buildings have also been built in the Chinese style.

The former Apostolic Delegate in China, Archbishop Celso Costantini, Secretary of the Sacred Congregation of the Propagation of Faith,[2] contributed to the awakening interest in Chinese art among the Catholic missions in China.

The example of the Missions in China should be followed in other countries of the Far East, especially in India and Japan, which would accord with the clearly expressed desire of the Apostolic See.

If for some reason it should be found impossible to construct churches and mission buildings in the pure native style, a blended style should be adopted. Such buildings in European-Asiatic style may be very attractive. In such cases, great care must be taken to achieve a certain harmony of style and proportion, and to avoid discordant effects.

Relations should be established as speedily as possible with the educated classes, and efforts made to arouse their interest in problems connected with culture and religion in general, but especially in the teachings of Christ. These problems should be developed and explained in public lectures with the aid of appropriate methods, and also in periodicals of a high cultural level.

In addition, proper steps should be taken to obtain access to cultured and influential people, to men of learning and spiritual leaders, and to dispose them favorably towards Christianity. It

[2] Cf. Archbishop Constantini's study *Aspetti del problem missionario*, Milano-Roma, 1935, and his articles on Christian art in China in the book *Art Chrétien Chinois*, Peiping, 1942.

would be very important to show to these influential people the great benefits that may accrue to their nations through the acceptance of Christ's teachings. The conversion of a single eminent and generally esteemed person may draw multitudes to Christ.

The universities and colleges should be reorganized with all possible speed and be adapted to the spiritual needs and aims of the missions. In this reorganization of the highest sources of knowledge, the most important point to be remembered is the principle that every graduate of a Catholic university or college should possess, besides his special training, a knowledge of the principles of the Christian religion. With this aim in view, lectures on the philosophy of religion, history of religions and comparatve ethics should be introduced.

It is true that in China, Japan, India and other countries of the Far East, with the exception of the Philippine Islands which are 94% Christian, the governments and indigenous intellectuals are opposed to the teaching of Christian religion, but if the teaching of Christianity were considered from philosophic, historical and comparative viewpoints their opposition would cease or almost completely would be frustrated.

This opinion is grounded upon my personal experience. During my tour in the Far East I was invited by many non-Christian universities and colleges, especially in India, to give lectures on the philosophy of religion and modern culture. Hindu and Buddhist professors, students and other intellectuals who attended these lectures were very much interested in the problems of Christian truth; many of them liked to discuss them at length, and tried to see me later at my home to continue their discussions.

Conversing more and more with those peoples I observed that they would be not at all interested in such lectures if the truths of Christian religion were proposed them only from the theological standpoint.

This is the reason why the intellectuals in the Far East avoid theological discussions with the Catholic and Protestant missionaries. They are not disposed to be interested in any Christian truth proposed them directly in opposition to their own religion. They must first be prepared philosophically until they decide to take a theological attitude.

From this attitude of Far Eastern peoples we can seen how important for them is philosophy. Therefore the introduction of lectures on Christian philosophy as an intellectual basis for theological studies is very important and these lectures should be compulsory. The standard in both subjects should be high, and delivered in a manner calculated to capture and hold the attention of the students.

Such lectures might be included in the usual university program without overburdening students. During each year of special studies, three hours a week should be essential. The first two years would include philosophy, the following two philosophy of religion, history of religions, and comparative ethics. Moreover, free public lectures on apologetics, Catholic dogma, and the Holy Scriptures should be given.

University chairs, especially those of Christian philosophy, should be occupied by capable and well-prepared persons, able to stand worthily by the side of the State university professors.

It is advisable that the universities should not be in the hands of one religious order only, but that they should gather together the best available forces, irrespective of the community to which they may belong, or whether or not they are priests. This is necessary to the welfare of science and of the Church.

The chief difference between Christian universities and State universities should be that in the former all the lectures would be in harmony with the idea of Christianity, and in addition to lectures in the various departments there would also be courses on Christian philosophy, philosophy of religion, history of religions, and comparative ethics.

Care should be taken that students admitted to the universities possess sufficient ability. Such students, owing to their additional philosophic and religious education, would stand higher than those in State universities.

In India there should be a reduction in the number of Catholic and Protestant colleges, limiting this number to at least 30%, since with so many colleges the teaching staffs are necessarily scattered and consequently cannot be maintained on a proper scientific level.[3]

Such a reorganization of the universities and colleges would probably encounter no opposition on the part of Government

[3] In India there are 48 Catholic colleges and 39 training schools for teachers. (Cf. *Catholic Directory of India, Burma and Ceylon,* Madras, 1941).

authorities, nor would it deprive them of the financial assistance they have hitherto enjoyed. This refers chiefly to India. If, however, for some reason or other, the reorganized universities and colleges should lose this financial help, they should accept the situation and seek financial aid elsewhere rather than renounce their reorganization.

Of course, the Catholic universities and colleges are very useful in the Far East even in their present state. Therefore, if impossible to reorganize them, it is better to have them remain as at present.

The languages and culture of the countries in question should be duly respected and taken into account in the lectures.

Attempt should be made to create a Catholic literature in the native languages. Not only the Holy Scriptures and the catechisms, but theological and scientific works should appear in these languages. Strenuous effort should also be made to bring into existence a large number of periodicals, both popular and scientific, as these may be of great assistance in missionary work. Such periodicals, however, as well as all other publications, should always be maintained on a strictly critical level. Maintained on a very low level and, in addition, incorrect as to language, they would do more harm than good to the cause of the missions.

Suitable methods, based on a thorough knowledge of the culture of the nation in question, its character, its pecularities and its spiritual aspirations, should be introduced in the missions. The missionary should enter into close contact with the situation, often difficult and complicated, of the native population, and should understand its needs. In elaborating new methods, it is important that the values of the native culture be taken into account. These values, often very great, testify to great spiritual progress, and frequently carry the authoritative weight of twenty or more centuries. For this reason, they should be held in great respect and should serve as points of approach in the presentation of Christ's teachings.

The whole method should be so planned that it will awaken in the minds of the natives the consciousness that their religion, together with their whole culture, is undergoing a process of being cleansed from errors, of being completed and perfected through revealed truths.

At the same time allowances must be made for the tendencies peculiar to each nation and for dissimilarities in cultural develop-

ment and religion. For each of them a special method must be constructed on the lines of a general plan for the Far East. For India, this special method must take into account the tendency towards religious mysticism; for China, its strong individualistic trend, the urge towards the full development of personality.

Each of these national peculiarities should be raised to the level of the loftiest Christian idealism, that is, presented in the light of their highest possible development, and should form the nucleus of creative work, embracing all the problems connected with the teachings of Christ and with Christian culture.

Complete disinterestedness should characterize the priestly activities of the missionary. In no missionary country should fees be introduced and exacted. This principle of disinterestedness applies above all to the ceremony of baptism.[4] Only purely voluntary gifts should be accepted. It is better to live in the greatest poverty than to cramp one's work in the Lord's vineyard by demanding pecuniary rewards. This is necessary in that the great majority of the peoples of the Far East, especially in India, and China, live in the direst poverty.

All possible effort should be made to remove obstacles placed in the way of missionary work by the natives, and every good work—whether it is question of the abolition of caste and the over-stressed class divisions, or of raising the economic status of the poorer classes—should be given support.

The missionary should interest himself in the prevailing social tendencies and spirit of the country where he is working, and adapt his missionary activities to the needs of the moment. In India, for example, among the lowest classes, numbering about 70 millions, there exist at present strong tendencies to accept some new religion, a religion which will not impose such degradation as they suffer in the Hindu religion. By increased and carefully directed activities, these wretched, suffering millions might be easily won for Christ's Kingdom.

Charitable work should be developed on a great scale. Existing benevolent institutions should be accorded generous support, and efforts made to establish new ones. The faithful should not grudge pecuniary aid for this work and for other numerous needs of the missions. Steps should be taken in western countries to obtain the staffs necessary for this action. Sisters and religious

[4] All the details mentioned in a general way by the author are based on facts personally confirmed by him.

brothers are of special value in the Far East, also persons possessing medical, nursing and teacher's diplomas.

It is greatly to be desired that missionary work in the dioceses should be carried on by priests of various nationalities, as missions that are in the hands of citizens of one country exclusively, are regarded with distrust. Such missionaries are suspected of complicity in political action.

Missionary work would produce much better results, if, in each diocese, it were carried on by members of different congregations and not by one congregation only. This would be more in keeping with the character of the Church as a universal community, and would, by introducing a certain variety, contribute to the vivifying of religious life and to spiritual progress. Another reason for such variety is that one particular Congregation might possibly, for some reason or other, be looked upon with dislike by the native population, and this would, of course, impede the progress of missionary work.

It would be well of the Benedictines with their beautiful singing and ritual could participate to a greater extent in the work of the missions; also the Salesians with their gift for organization work among young men; the missionaries of the Divine Word; the Maryknoll Fathers and the Passionist Fathers; the missionaries of the Divine Saviour; the missionaries of the Anglo-Dutch Congregation of Mill Hill; the monks of the strict Order of Discalced Carmelites and the Trappists missionaries who follow strictly the rule of St. Francis of Assisi and, generally speaking, any congregation whose members possess a high spiritual culture combined with evangelical simplicity.

The participation of a large number of secular priests who have the opportunity of close contact with the people among whom they work is also desirable.

Native priests might contribute in a high degree to the progress of missionary work. For this reason it is advisable that their number should be speedily increased and that there should be a greater number of bishops among them.[5]

Congregations of nuns in Europe and America whose spiritual training is of a high order should be encouraged to send as many sisters as possible to the countries of the Far East. Their work in schools, houses of refuge, hospitals, charitable institutions and private homes, among women and children, is a most valuable aid to the missions.

[5] Now, in Japan, all bishops are Japanese.

Efforts should be made to organize the greatest possible number of missionary associations composed of members of the laity, who, though showing great apostolic zeal, would not differ outwardly from other people Such associations of men and women might render great service to the Church as their activities might penetrate spheres that are barred to priests and nuns.

It would be very important to have among the women of these missionary associations as many nurses and physicians as possible to take care of the sick Hindu women who are not allowed to see a male doctor at their homes. Through their medical and philanthropic work, good relations could be established with upper-class Hindu families.

Every missionary should be of a cheerful and optimistic disposition, entirely free from the pessimism that cramps and deadens spiritual force. He should cultivate an inner serenity and joy, and strive to maintain it always in his heart

The missionary should be distinguished by evangelical simplicity, whether he be an ordinary priest or a dignitary holding a high position in the ecclesiastical hierarchy. He should be easily accessible to all and without the empty formalism that repels.

The missionary should be original and creative in his work, and familiar with the ways and means of approaching people and winning their hearts for Christ. For all the people among whom he lives and works, he should be a good and loving father. He should be indulgent towards the weak, forbearing with erring ones, patient with those who lack steadfastness. He should love with all his heart the country where he labors and all the people who live therein. Christ should be his strength, his inspiration and his life. He should rejoice always that it is given to him to work and suffer for the expansion of His Kingdom. The purest love, whose source is in God, should be his light and his guide, should inform his every thought and action.

All work, all effort and all measures will be in vain unless God vouchsafes His grace, without which we can accomplish nothing. The missionary must therefore often pray to God, asking Him for that grace. He must above all be zealous in prayer.

And all the faithful, throughout the world, should join him in ceaseless prayer for help and guidance in his labors.

Quebec, Canada. ANDREW J. KRZESINSKI.

THE ORGANIC WAY IN TEACHING RELIGION—II.

I wish to discuss briefly three factors which importantly affect the organic teaching of religion. They are the catechism, the teacher, and the assigned content of graded material.

1. The Catechism.

It is not my intention to dissertate on that much disputed subject of former years, the advisability of retaining the question and answer form of the catechism. It seems to me that our bishops have settled that queston quite definitely, and happily, in their New Revised Baltimore Catechism text. Significant, however, is the statement printed on the back cover of each of the official texts, at the direction of the Episcopal Committee of the Confraternity of Christian Doctrine. "These Catechisms are doctrinal summaries of religion and a basis for pedagogic textbooks, which will be prepared as courses of religion by capable and experienced theologians and catechetical teachers." [13] What Dr. C. R. Bruehl wrote on this question of text a generation ago, is more necessary for these days of gross loose thinking in religious beliefs. "If we do away with the catechism, which gives precision and nicety to religious teaching, the inevitable result will be flabbiness and sentimentality in religion." [14]

But the question now is, having an authoritative text, ought the onus of appropriately presenting it to the children be placed *entirely* on the teacher? That seems to be the usual disposition, even in expert quarters. To mention only two authorities anent this point: Father John M. Sharp, "In using . . . what has been called the 'most unpedagogical of books,' the teacher should present as far as possible the concrete before the abstract, . . . She will need to use frequent illustrations." [15] Dr. John M. Bennett, "As a textbook for children it needs the awakening influence of the teacher." [16]

There is no convincing reason why the catechism text cannot be printed in a more appealing and activating format to lighten the burden of the teacher and the learner. As far as I know,

[13] *Revised Edition of the Baltimore Catechism.*
[14] Quoted by J. M. Sharp, *Aims & Methods in Teaching Religion*, p. 50.
[15] *Op. cit.*, p. 58.
[16] J. M. Bennett, *Manual of Suggestions in Catechetics.*

the first effective attempt to produce such a text in this country was in 1935 and 1936, when Miss Ellamay Horan, the editor of *Journal of Religious Instruction,* published the old Baltimore Catechism, Nos. 2 and 1 respectively, with study lessons.[17] But I believe that a more thorough change of format is necessary. That is, the text ought to conform in its own mute way to the organic method of teaching religion. As we have seen, this method requires an all-out-effort to attain a totality of impression and action. Why then should we stop at this stumbling block and permit it to continue a distraction, a disjunctive in the links of our process. It is not an insuperable problem, as my own imperfect experiment proves.[18]

The catechism can and ought to be in itself a species of organicism through a concrete, applied, and unified presentation of analyzed truth. Pictures, cartoons, diagrams (geometrical and schematical), sacred stories, true life narrations, and challenging inductive and diagnostic tests—when properly set about a lesson —do give appeal and "life" to the printed pages. It goes without saying, that they must be activative and demonstrative of the units of truth which they serve to synthesize. A text, such as that, is at once thematical and functional, because it visually provides a synthesis with an analysis, a unity of multiple views about a central truth, and engages the senses, the soul, and the heart of its reader. Because it is attractive to the eye and a stimulus to the imagination, it will help to preserve the organic method uninterrupted and mutually aid the teacher and the learner.

2. The Teacher.

The teacher of religion now-a-days, if he or she has had any training at all, has been well instructed on the necessity of definite aims, graded contents, and useful methods in catechesis. Like the text book, however, those are only guides and instrumentalities theoretically conducive to an organic education in Christian Doctrine. They must be used religiously, intelligently, and resourcefully. It is a fact that two teachers, similarly trained and placed in charge of an identical class, will have opposite results. What is the explanation?

[17] E. Horan, *Baltimore Catechism, with Study Lessons.*

[18] M. A. McGuire, *The New Baltimore Catechism, with Illustrations and Study Helps.*

Recently, I read this story as it was told to a group of children by a noted writer for boys and girls. "A giant bullfrog and a giant blacksnake met on the river bank and began eating one another simultaneously. As they devoured one another it became a race as to which would survive. But they both finished at the same time and vanished." Imagine that the bullfrog is the teacher, and the blacksnake is the pupils. The teacher was accoutered with her aims, contents of truth, and methods. The scholars were also armed, literally to the teeth, with their natural disinclinations, defects and distractions. They both battled furiously. As the period ended " they both finished at the same time and vanished "—as far as perceptible good results are concerned.

Assuming that both teachers used correctly their native gifts and acquired abilities, the probability is that a vivifying Christ was left out of the efforts of the unsuccessful pedant. With Martha, he or she can cry out: " If Thou hadst been here, my brother would not have died." [19] He alone can give life, wisdom, and effectiveness to our aims, content and methods, and raise up the soul, body and heart of our pupils.

Every religion class is a sort of spiritual laboratory. We the teachers are the chemists representative of the infinite Chemist, Christ. Our objective is to fuse natural human elements with supernatural divine truths and gifts. We must first neutralize the negative human agents, (disinclinations, distractions, and defects), so that the positive ones, (attention, interest, desire and application), may unite their affinities to supernatural values. We may have all the natural elements, but we need the mind, the virtues, and the grace of Christ, the supereminent Chemist, to properly mix all of the ingredients. As Jacques Maritain notes, " The teacher's task is to cooperate with God, Who is the Source of truth and the First Cause, Whose action surpasses that of all created agencies, Who can obtain results that no human teacher can obtain, and Who is continually teaching His rational creatures by various means, at one time using force, at another, persuasion; now employing external agencies and now speaking directly to the individual soul." [20] The teacher who is ill-prepared, impatient, partial, abusive, or vindictive, or too self-

[19] John XI, 32.

[20] Quoted by F. De Hovre-E. B. Jordan, *Philosophy and Education.*

reliant is not possessed of the inspiration, example, or help of Our Lord.

In this spiritual chemistry there is another supernatural element that perfects and stabilizes the union of the natural and supernatural in our learners. It is the power of love. St. Augustine put it concisely in his advice to the teacher: " So give all your instructions that he to whom you speak by hearing may believe, and by believing may hope, and by hoping may love." [21] Perfect love is of the soul, the heart and the body—warm and hot. The ingredients of our spiritual solution will not fuse without heat of the strongest kind. We need the Holy Ghost, (*salva reverentia*) " the spiritual Bunsen Burner," Who first came to man, at the behest of Christ, in the form of " parted tongues as of fire." [22] He will come, only if Christ is present, to inflame our zeal and efforts, and to reproduce in our pupils the experience of the disciples on the road to Emmaus: " Was not our heart burning within us whilst He spoke on the way." [23]

3. The Contents.

In view of what I have to say in this matter, is it not true that many of our diocesan syllabi of religious instruction do exact too extensive a coverage of the catechism within the grades? I will not discuss this question in relation to the assimilative capacity of the students, but solely from the instructors' viewpoint.

First of all, we insist properly on the teacher presenting the lesson organically, with correlation (at least in the higher grades) to Bible history, Church history, the lives of the saints, the liturgy, and current Catholic events. Then we demand that the teacher makes use of the various modern methods, projects, et cetera. Next our official syllabi, as a rule, limit the religion period to one half hour, even though the class has forty or sixty children. All of this, apart from the difficulty involved in teaching religion itself, necessitates a solid preparation for each class. Let us face the realities of this situation with the same candor as we have discussed the whole religion class problem. On its satisfactory adjustment will depend whether we are going to give an all-out-effort to an organic presentation of Catholic education.

[21] Quoted by L. A. Rongione, O.S.A., *Homiletic & Pastoral Rev.*, XLI, p. 808.
[22] Acts II, 3.
[23] Luke XXIV, 32.

I will consider here only the situation as it concerns our Religious Sisters, upon whom the burden of teaching religion in our country mostly falls. Very likely similar conditions confront our teaching Christian Brothers.

We will assume the ideal case, scarcely ever realized, of a Sister who is neither engrossed with extension courses, nor studying for educational credits or degrees, nor conducting " released-time " religion classes, nor burdened with any special charge in her convent home. It is my contention that this " ideally free Sister " will still find it impossible to set aside sufficient time for daily preparatory class work.

Usually, our elementary grade Sisters have to teach, besides religion, spelling, arithmetic, English, reading, history, geography and several other subjects. Those classes also require preparation. On the supposition that only fifteen minutes is necessary to prepare for six secular classes, and at least thirty minutes for the religion period, our Sister will need one hundred and twenty minutes of daily preparation. Add to this her task of correcting class-work and home-work papers, and, in the more progressive schools, of assembling the day-by-day minutiae of personal reports on each child. Assigning a minimum of five minutes per pupil, in a group of thirty students, for this latter work, we have an additional one hundred and fifty minutes of outside class duty for Sister. Our " ideally free Sister " has now a total of two hundred and seventy minutes of necessary preparatory time to account for.

What " free time " in the convent, however, has even our specially considered Sister? She has no time for this preparatory work before school in the morning. After school, she returns to her convent about four p. m. If she starts at once to do her class work, she will have one full hour until the community recitation of the Office and prayers from five p. m. to six p. m. After supper, she cannot go back to her school work until about seven-thirty p. m. A period of recreation for about one half hour is compulsory in rule-abiding convents. She now has one hour and fifteen minutes to complete her class work, as night prayers commonly are said in community about eighty-forty-five p. m. With this spiritual exercise the work of the day is suposed to end. Summing up Sister's " free time " it amounts actually to one hundred and thirty-five minutes. This is exactly

one half of the minimum necessary preparatory time of two hundred and seventy minutes! Some " cutting " of preparatory work has to be done. Those of us acquainted with this situation, as it really and not ideally exists, know that the religion class work is the subject that suffers the surgery.

Many of these time-pressed teachers of religion feel that since they are living the religious life they are sufficiently saturated with it to appear before the class in religion without proximate preparation. Some of them, considering the absence of sufficient " free time " justifying, put their dependence on the Scriptural *dabitur vobis.* The trenchant remark of Monsignor Schumacher is apropos. " If not even a priest should enter a classroom without careful preparation, how much less should a teacher, who does not possess his theological knowledge . . ." [24]

We have herein a situation which is not only vexatious, but also, to put it mildly, potentially ruinous to our program of organicism in teaching religion. How futile is all our theorizing about aims, content, methods, reference work, and correlation if our willing teachers have insufficient time in which to incorporate it by preparatory work! It is my considered opinion that a reduction of the mandatory amount of content will greatly relieve this insufferable condition. We cannot expect convents to alter their rule of life to provide the necessary time for homework, on which matter, by way of constitutions and rules, *Roma locuta est.* Nor can we reduce the content of the secular courses, at least for the present, because of the educational standards set by public authorities. It is my belief that we can make our schedule of contents within the grades briefer, preserving the concentric grading, whilst our pupils will be learning, within periods, fewer questions and answers with better assimilation, application and retention.

Firmly believing in positive criticism, I wish to submit, for what it may be worth, the following catechism syllabus as a suggestion for a briefer content. It represents an opinion developed from my experience of many years in teaching catechism, every week, from the second grade to the eighth. A correlation can be introduced with little effort. Many religious, teaching in our parish schools, after studying it, have endorsed it.

[24] M. A. Schumacher, *How to Teach the Catechism.* Preface to Vol. 1, p. vi.

Suggested Catechism Syllabus.

1. Grades: third, fourth, and fifth.

GRADE 3

It is presumed that the children of this grade have received their First Holy Communion only recently.

OBJECTIVES:

A) *General*
1) God our loving Father.
2) God wants to be with us.
3) God wants us to love Him by obeying His law.

B) *Particular* To instill in the children a desire to receive the sacraments of Penance and Holy Eucharist worthily and effectively.

Grade 3-A.

Unit 1	Holy Eucharist Holy Mass Holy Communion
Unit II	Commandments of God Commandments of Church
Unit III	Penance, Contrition, Confession, Method of Confessing.

(Total of 48 Questions and Answers for term).

Grade 3-B.

Unit I	Why God Made Us God and His Perfections Unity and Trinity in God
Unit II	Creation and Angels Creation and Fall of Man, Actual Sin
Review	Prayers in front of catechism.

(Total of 39 Questions and Answers for term, and total of 87 for the entire third grade).

GRADE 4

OBJECTIVES:

1) God became man to be like us.

A) *General* 2) God won grace for us to become like Him.
3) By His grace and gifts we can more easily live on earth like He did.

B) *Particular* To encourage practicing virtues for love of Christ.

Grade 4-A.

Unit I The Incarnation
The Redemption

Unit II Holy Ghost and Grace
Virtues and Gifts of the Holy Ghost

Unit III Holy Communion

(Total of 32 Questions and Answers for term).

Grade 4-B.

Unit I Commandments of God

Unit II Commandments of Church.

(Total of 54 Questions and Answers for term, and total of 86 for the entire fourth grade)

GRADE 5

OBJECTIVES:

A) *General* 1) God lives on earth in His Church.
2) He wants all men to belong to it.
3) We live with Christ now through His Church — by receiving Christ's sacraments and by being faithful members of His communion of saints.

B) *Particular* To activate the pupils with a deep love for the Church and loyalty to the communion of saints.

Grade 5-A.

Unit I The Catholic Church
Marks of the Church

Unit II Communion of Saints
Forgiveness of Sins
Resurrection, Life Everlasting

Unit III Sacraments in General
Baptism, Confirmation, Holy Eucharist

(Total of 51 Questions and Answers for term).

Grade 5-B.

Unit I Penance, Contrition
Confession, Method of Confessing

Unit II Temporal Punishment
Indulgences, Extreme Unction, Holy Orders
Matrimony, Sacramentals, Prayer

Review Prayers and Lessons 1-10 inclusive.

(Total of 45 Questions and Answers for term, and total of 96 for the entire fifth grade).

2. Grades: sixth, seventh, and eighth.

GRADE 6

OBJECTIVES:

A) *General*
1) God made us to show forth His goodness and to share with us His happiness.
2) God gave us His only Son to be our Brother.
3) He sent the Holy Ghost to make us holy.
4) We must imitate God's generosity by obeying His law, receiving His sacraments, praying, and by practicing His virtues.

B) *Particular* To train the children to be helpful to all others as Christ has helped us.

Grade 6-A.

Unit I Why God Made Us, God and His Perfections
Unity and Trinity in God

Unit II Creation and Angels
Fall of Man, Actual Sin

Unit III The Incarnation

Review Commandments of God and Commandments of Church.

(Total of 89 Questions and Answers for term).

Grade 6-B.

Unit I	The Redemption Holy Ghost and His grace Virtues and Gifts of Holy Ghost
Unit II	Sacraments in General Baptism, Confirmation
Unit III	Sacramentals, Prayer The Our Father

(Total of 106 Questions and Answers for term, and total of 195 for the entire sixth grade).

GRADE 7

OBJECTIVES:

A) *General*

1) God's love for us most especially shown in the Holy Eucharist.
2) The Mass is the continuation of Christ's sacrifice for us on the Cross—" Greater love than this no one has, that one lay down his life for his friends." (Jn. XV, 13).
3) In the Mass we unite with Christ, our Brother and High Priest, with God's angels and saints, and all Christians to worship our Creator and Lord.

B) *Particular* To inculcate a deep love for the Mass, and the habit of frequent and devout assistance at Mass.

Grade 7-A.

Unit I	Holy Eucharist, Mass Holy Communion
Unit II	The Catholic Church Marks and Attributes of the Church
Unit III	Communion of saints Forgiveness of sins Resurrection, Life Everlasting
Unit IV	Two Great Commandments
Review	Sacrament of Penance.

(Total of 98 Questions and Answers for term).

Grade 7-B.

Unit I Commandments of God

Unit II Commandments of Church

Review Contrition, Confession, Method of Confessing.

(Total of 106 Questions and Answers for term, and total of 204 for the entire seventh grade).

GRADE 8

OBJECTIVES:

A) *General*

1) God is the source of our spiritual, physical, and social life revealed in Christ.
2) Christ must be for us "The way, and the truth, and the life." (Jn. XIV, 6).
3) The Holy Ghost enables us, by His inspiration and grace, to follow Christ in good citizenship in this life as a fore-runner of blissful citizenship in heaven.
4) The Mass, the sacraments, the service of the Church, and good works are the means.
5) Through the Catholic Church, we unite perfectly with God, and with our neighbors at home, in school, and in the world.

B) *Particular* To train the pupils to see in the liturgy of the Church the perfect example of the natural mirroring the supernatural, and to apply that principle in their own personal and social lives.

Grade 8-A.

Unit I Sacraments in General
Baptism, Confirmation

Unit II Holy Eucharist, Mass
Holy Communion

Unit III Penance, Contrition

Review From "Why God Made Us" to "The Redemption."

(Total of 104 Questions and Answers for term).

Grade 8-B.

Unit I	Confession, Method of Confessing, Temporal Punishment, Indulgences
Unit II	Extreme Unction, Holy Orders, Matrimony, Sixth Commandment of Church
Unit III	Sacramentls, Prayer, The Our Father
Review	From "*Holy Ghost and His Grace*" to "*Resurrection and Life Everlasting*" and "*Why I Am A Catholic.*"

(Total of 98 Questions and Answers for term, and total of 202 for the entire eighth grade).

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[This is the second of a series of two articles.]

THE NATURAL LAW ON MARRIAGE.

II.

The natural law on marriage is merely an application of the foregoing considerations. It is the sum of the dictates of reason concerning an all-important area of human desires, needs and relationships. These dictates flow from the very nature of man. They represent the indispensable conditions and basic directives of man's personal and collective development and happiness in the broad, central, and intimate field of sex. For sexual differentiation and the sex instinct, together with their biological, psychological and social presuppositions and consequences, are fundamental data of human nature and experience. Through the institution of marriage they give rise to the fundamental human association, the family. Accordingly, the natural law on marriage regulates the sexual phase of man's life in the interest both of the continuation of the human race under conditions favorable to human progress and of the enrichment and fulfillment of human personality. It is therefore imperative, as well as sufficient, to show

that nature herself has determined in essential outline the character of marriage: that she has fixed the terms of the contract: and that any

failure to carry out what nature demands must of necessity entail very great harm to the community, to the family, and to the individual.[27]

To arrive at what the natural law requires with respect to marriage, then, we have only to examine "the purpose in nature's economy of the union between the sexes, and the essential conditions without which that purpose cannot be realized."[28] It is necessary to repeat and to emphasize, however, that this purpose can be adequately understood only in the light of man's nature as a whole. For mankind, though sexually differentiated and endowed with appropriate appetites, is composed of *persons* (with all that personality implies), of men and women who are absolutely equal in their fundamental needs, rights and destiny (although with a differentiated equality), and who are at the same time essentially social beings. The two poles of human nature, therefore, personality and sociality, taken in conjunction with sex differentiation and equality, must always determine and condition the satisfaction of man's sexual appetite, if he is to develop himself according to the law of his nature, in a truly human fashion.

Now, beyond any doubt the primary or ultimate purpose of sex differentiation, sexual attraction and the consequent sex relationship is, as their very nature reveals, the procreation and rearing of children, the continuation of the race. Since, however, it is the continuation of the *human* race, and not of some mere animal species or of some abstract beings, that nature, or rather nature's Author intends, whatever is strictly required for bringing other *persons* into the world and for educating these *persons* constitutes one part of the natural law on marriage. Hence the union of man and woman must take place, must be organized in such a manner as to ensure the attainment of this purpose, namely, the birth and proper physical, intellectual, moral and spiritual education of children. This organized union of man and woman is marriage, the principle and nucleus of the family.

But adult men and women are not mere propagators of the race, mere parents and trainers of the next generation. They are persons with a right and duty of self-development, self-perfection, within the total context of their nature. Reciprocally

[27] George H. Joyce, S.J., *op. cit.*, p. 1.
[28] *Ibid.*, p. 12.

attracted to each other and possessed of mutually complementary physical, emotional, intellectual and moral qualities, they are naturally led to seek in the common life and task, to which the sexual union freely entered upon gives rise, complete physical and emotional satisfaction, mutual assistance and secure partnership, mutual unfolding of personality and perfection of conjugal love—in a word, happiness in and through married love.

As a rule, indeed, this happiness is the immediate object which a man and woman seek for in their union. But though love gives them the desire for such union, this love is not at all something merely physical.

> It is a human love, a love uniting two human beings, and from their human nature it necessarily takes on spiritual characteristics, elements of a moral union that transcend the physical order. [It] consists in as complete a union as possible of a man and a woman who find their complement in each other.[29]

Of itself, moreover, conjugal love tends to be permanent and strictly exclusive. It makes marriage desirable and meaningful, but it is not yet marriage.

> Marriage is a reality in the objective order which is constituted only by a solemn act and presupposes a formal act of the will: the two partners give themselves expressly to each other, fully sanctioning this surrender for their entire lifetime. The marriage is fully actualized when both partners, in consequence of this act, consummate this surrender in bodily union.[30]

Marriage as an institution results from a free contract whose terms, set by nature itself, are unalterable by man, who has only the choice of taking or leaving. It is an institutionalization of the mature, responsible conjugal love of men and women who accept wholeheartedly all the consequences of their union in accordance with the dictates of right reason. The romantic infantilism so prevalent in the Western world today is but a caricature of genuine conjugal love, and it is leading not to perfection and happiness, but to personal unhappiness and social disaster.[31]

[29] Jacques Leclercq, *Marriage and the Family*, p. 8.

[30] Dietrich von Hildebrand, *Marriage* (New York, 1942), pp. 17 f.

[31] Cf. Paul Popenoe, *Modern Marriage. A Handbook for Men* (2nd ed., New York, 1941), p. 126 and *passim*.

The comparative importance of these ends or purposes of marriage has of late received much attention. Traditionally, the procreation and education of offspring have been presented as the primary end of marriage, whereas the personal aims or benefits sought by the couple have been classed as secondary ends. This distinction, though it possesses methodological advantages, has not been without certain psychological and practical advantages. Partly by way of reaction, partly by reason of a more thorough investigation of this problem of the ends of marriage, and partly as a result of a general movement of ideas whose extreme is free love ethics, a view of marriage has developed which tends to give precedence to the personal purposes immanent in the union. And the development or tendency is not without grave dangers both in itself and in the actual state of the world.

Certain thinkers have thus substituted a new distinction for the traditional one. They insist upon differentiating between the end or purpose of marriage and its *meaning*. According to this view, the primary end of marriage is procreation, whereas its *primary meaning* is " the intimate union of two persons in mutual love." Consequently, too, the *primary meaning* of the physical act of marriage is held to be " the realization of of the sublime union of love ".[32] Without presuming to offer a definitive solution to this problem, it yet seems both possible and necessary to say that, whatever be the terms employed or distinctions made, the personal purpose or *meaning* of marriage and of the marriage act remain, in the very nature of the case, *essentially subordinated* to the procreation and education of children.[33]

Moreover, as Jacques Leclercq so ably points out, the child

> is closely bound up with conjugal love. He is the fruit of love, and its most potent stimulant. He needs it for himself. Not only has the child a right to his parents' love, conceived as the love of each of his parents for him; but he has also a right to the mutual love of his parents. He is entitled to have parents who so love each other as to make of this love the foundation of the common life in the home .... The best solution appears to be to say that marriage is the institution upon which the family rests; that the object of the family is to assure the

[32] Dietrich von Hildebrand, *Marriage*, pp. v and 21. Cf. too, Herbert Doms, *The Meaning of Marriage*, trans. by G. Sayer (London, 1939), *passim*. The term *meaning* stands greatly in need of clarification.

[33] Cf. Pius XII, "Allocutio," in *Acta Apostolicae Sedis*, Vol. XXXIII, Num. II (October 25, 1941), p. 243.

happiness of the human race through the harmonious development and continuation of man and woman in the conjugal union; and that the marriage institution must be so regulated as to guarantee the conjugal union in the most effective manner possible, with a view to the happiness of the couple and the fertility of their union.[34]

To sum up, then, conjugal love culminates in the stable marriage union. Marriage, in which everything must be kept on the *human* plane, tends of itself to develop into the full-blown family. The family is normally the indispensable condition and framework of the development and happiness of adult men and women, of children, and of society itself. For man's right to happiness necessarily

consists in the right to seek happiness within the framework of those institutions which are indispensable to the development of the race as a whole. The happiness which the individual seeks from marriage, must, therefore, be conditioned and limited by the essential requisites of the family institution.[35]

We are now in a positon to appreciate the principal dictates of the natural law with regard to marriage in the modern world. These emanate, as has been repeatedly stressed, from the very requirements of man's personal and social development and happiness: they are the essential prerequisites thereof, and they thus constitute solemn obligations. Men, it is true, are not, in ordinary circumstances, bound to marry. Yet, if they do marry, they must respect the natural-law dictates, and these of their very nature, admit of no exceptions under any circumstance.[35a] The men and women who fail to find certain ordinary aspects of human happiness in adhering to the demands of the natural law in the sphere of sex are, as " victim cases ", absolutely bound to forego such phases of happiness. They are to be pitied, of

[34] *Marriage and the Family*, pp. 11 and 16 f.

[35] Anthony L. Ostheimer, *The Family. A Thomistic Study in Social Philosophy.* The Catholic University of America Philosophical Studies, Vol. 50 (Washington, D. C., 1939), p. 144; cf. too, Leclercq, *Marriage and the Family*, pp. 89 f.

[35a] There is indeed a sense in which the natural moral law may be said to admit of exceptions. This occurs when a dictate of the natural law, applied to a particular case in peculiar circumstances, would work injury to the common good or would infringe a more general dictate of the same natural law. More correctly stated, however, such a dictate of the natural law merely remains in abeyance until the circumstances change. Cf. St. Thomas, *Summa Theologica*, I-11, 2.94, a. 4.

For an elaborate design for the decay and death of a people and its culture, moreover, see Alva Myrdal, *Nation and Family. The Swedish Experiment in Democratic Family and Population Policy.* New York and London, 1941.

course, and to be aided in all feasible ways, but they must make, in the interest of the common good, the same sort of sacrifice that soldiers above all, but all of us in countless ways, are called upon to make. If society has the right to require that young men by the millions give or risk their lives, and forego their normal development and happiness in defense of the common good, why may it not demand that those who cannot enter upon a lawful union, or cannot find happiness with their lawfully wedded partner, sacrifice that part of their happiness that is connected with sex for the sake of the same common good?

It will have to suffice, for the most part, merely to state the chief dictates of the natural law in this field. Many of them can be established by very simple reasoning; others are more remote but nevertheless sure conclusions drawn from the same first principles.[36]

Marriage and the family are institutions of nature. The state has no more arbitrary power over these than it has over human persons themselves.

Society (the state or, by special disposition of God, the Church for baptized persons) has the right to regulate everything pertaining to marriage in the interest of the common good—personal perfection and social progress—conceived in the light of the natural law.

Marriage is by nature a stable, lifelong, humanly indissoluble union of one man and one woman. Polygamy in any form and man-made divorce with right of remarriage are contrary to the natural law.

Men and women have no right whatsoever to satisfy the sex instinct outside of marriage. They must practice absolute continence outside of marriage and chastity, the virtue whereby a person brings and keeps the sex instinct under the control of reason, inside marriage. Marriage relations must be kept on a human level which calls also for moderation.

Young, unmarried people not only must practice absolute continence, but they have a special duty to themselves, to society and to God to develop habits of self-control and self-discipline in the sphere of sex, that is, to cultivate the virtue of chastity. Society has a special obligation to facilitate the development and

[36] For an excellent example of such natural-law reasoning, see George H. Joyce, S.J., *op. cit.*, pp. 11-25, apropos of the nature, unity and indissolubility of marriage.

practice of chastity by creating and preserving an environment favorable thereto—and by preventing greedy, unscrupulous, antisocial individuals from exploiting man's sexual frailty for the sake of gain.

Marriage fertility must be a rational fertility. In this matter the needs of society, the proper education of children, the personal development of husband and wife, and still other factors (among which are generosity and courage of married couples) must be harmonized. From every angle, however, the sane family is normally the good-sized family.

Serious reasons warrant temporary or permanent, partial or total limitation of offspring. However, continence or restriction of intercourse to periods when conception is physiologically impossible or highly unlikely are the sole morally permissible methods of " birth control " (as well as of " spacing " of children). Positive contraception or " artificial " birth control in any form whatever is intrinsically wrong: no social power and no conceivable set of circumstances can justify it. Its essential wrongness consists in the deliberate frustration of the marriage act in its natural power to generate life; in the objectively *disordered* use of a fundamental human faculty: in the direct and willed prostitution or abuse of a vital function of the human person in order to evade the exercise of true self-control or to satisfy a partner's unreasonable demands; in the positive perversion of the sex act to escape its natural consequences; in the positive and direct separation of sexual love and reproduction. It is wrong for the same reason that masturbation is wrong; it is an abuse and degradation of the human person, and its harmful social effects are incalculable and far-reaching. It is tied up with an entire immoralist philosophy of life, of which it is but a single application, and with a radically false philosophy of ends and means. The state, here as in similar cases, is, in principle, under obligation not only to prevent the dissemination of contraceptive propaganda, the sordid traffic in contraceptives and the establishment of clinics for such immoral purposes, but to take effective means both to remove or remedy the general social and economic causes or occasions of artificial birth control and to support the religious and moral forces that serve to counteract the demoralizing effects of wealth and material prosperity.

" Therapeutic " abortion, the direct killing of an unborn child to save a mother's health or life, is *plain murder,* no matter what the circumstances may be.

Sterilization for eugenic reasons, whether it is voluntary or compulsory, is an unjustifiable mutilation of the human body.

Artificial insemination as usually practiced is utterly wrong.

The state has the right and duty to protect and to foster, but not to absorb the family and the individual, or to substitute itself for them.

Parents bring children into the world on their own responsibility. They have the right and duty to take care of and to educate their own children.

The state must favor the family and respect the authority of parents. It must aid parents to carry out their mission, and see to it that they fulfill their duties. In principle, the state must reach the child only through the medium of his parents.

The doctrine of the natural moral law and its chief dictates regarding marriage have not been put forward as an interesting theory, or " approach," or point of view, and as a group of mere ideals. They have been presented as the sole correct interpretation of reality and as a statement of the strict requirements thereof in a field of human conduct of the greatest moment. This natural-law doctrine is based upon the only adequate conception of human nature. It corresponds to man's native tendency toward perfection and happiness. It liberates man from the domination of subhuman forces. It gives a genuine meaning to human existence. It permits true progress of every kind. Its metaphysical basis is simple, firm and luminous: *man must become what he is.*

This doctrine is by no means a rationalization of Catholic doctrine. Its long history is enough to show this. The natural law belongs to the deathless substance and march of the human spirit, even if, since the time of the Greeks, the fortunes of the doctrine have fluctuated with those of metaphysics.[37] Indeed, if Catholic doctrine did not square with it, Catholic doctrine would not be true, and certainly not divine. Nor do certain authoritative interpretations of the natural law on the part of the Church prove anything to the contrary or really constitute circular reasoning. With so much of fundamental human value

[37] Cf. Heinrich Rommen, *op. cit.,* pp. 224 f.

at stake, and weak as man is, human reason, both speculative and practical, has not infrequently to be protected even against itself—as the whole positivist and anti-intellectualist movement of recent times, and disastrously erroneous practical judgments of all ages, have made abundantly clear. To protect the legitimate rights and the dignity of reason, as well as of moral truth and goodness, is, then, part of the full mission of Christ's Church.

The natural-law doctrine, a department of philosophy, has, however, its limitations as an instrument of human progress and happiness. If the difficulties in perceiving its dictates are already great, they are fairly negligible in comparison with those involved in living in accordance therewith. Mankind is not only capable of great errors in individual and collective judgment, it is still more prone to follow the line of least resistance and to regard what is difficult as really impossible, and therefore as not binding. Who among us is not painfully aware of the awful gap between knowing what one ought to do and the actual doing of one's duty when it is any way difficult? Furthermore, there have never been wanting otherwise intelligent men to rationalize the weaknesses of human nature, and thus to remove the very possibility of consistent struggle against them. Neither philosophy nor ethics at their best, neither philosophers nor moralists will save the world. The shrewd observation of Voltaire, that moralists " could not convert so much as the street in which they lived," [38] will forever hold true.

If ethics, the science of proper human conduct, cannot of itself procure man's perfection and happiness on this earth, it is a truly tragic joke to look for salvation from Science and Technology, the guiding stars of " modern man." Science may well reach heights as yet undreamed of, and technology may achieve hitherto unimaginable perfection, but all depends upon the use to which men put them. They can either be employed to make this world a better place for *men* to live in and further *human* progress, or they can be used to make of this earth a place of utter misery for mankind and to bring about a return to savagery. It is indeed an illuminating commentary upon the utter bankruptcy of " modern thought " that it is necessary to stress this simple truth. Yet so many of our intelligentsia and particu-

[38] Cited in Karl Adam, *The Spirit of Catholicism* (rev. ed., trans. by Justin McCann, O.S.B., New York, 1941), p. 230.

larly in academic circles, have become " intellectual barbarians," blind leaders of the blind, and unwitting gravediggers of the very culture of whose achievements they are so inordinately proud. Hypnotized by the Rousseauistic dogma of the natural (moral) goodness of man and by the magnificent vistas which science and technology have opened out to man, they have, to their discomfiture and our disaster, misread the true nature of man and overlooked the inexorable primacy of the moral law in human affairs. At the very least, the Middle Ages, the so-called ages of faith, laid the foundations of, and paved the way for, the ages of reason and science. What, it is pertinent to ask, is to be the upshot of our vaunted age of science and technology?

Likewise, the so-called social sciences and psychology in its various branches are unable to meet the deep needs of mankind. At their best, these are indispensable auxiliaries of social philosophy and ethics. They assist man to obtain an ever better understanding of himself and his environment. They render possible a greater refinement and surer application of the natural moral law in individual and social life. Nevertheless, they do not and cannot provide the needed *norms* of sane human living and of genuine progress.

At their worst, as curious mixtures of ascertained facts, daring hypotheses, mutually contradictory theories and false philosophical preconceptions, the social sciences and psychology have led to shortsighted utilitarianism, pragmatism, the mores concept of morality and, ultimately, to the glorification of fraud and brute force. Social " scientists " and psychologists continue to prate of *human* progress—after having degraded man and reduced reason to the role of a mere instrument for satisfying the expanding, illimitable, disordered wants, desires and appetites of individuals and groups.[89] In fact,

> the more economists have tampered with economic conditions, the worse they have become; the more political scientists have reformed governments, the more are governments in need of reform; the more sociologists, psychologists, anthropologists, and lawyers have tampered with the family, the more the family has disintegrated; the more "scientific"

[89] Cf. Walter Lippmann, " Man's Image of Man," in *The Commonweal*, Vol. XXXV, No. 17 (February 13, 1942), pp. 406-09; " Education without Culture," *ibid.*, Vol. XXXIII, No. 13 (January 17, 1941), pp. 322-325.

solutions are offered for crime, the more numerous become the crimes; and so on.[40]

" Social thinkers " were once individualists, now they are collectivists. Once they ignored the true nature and rightful claims of social authority and the common good; now they reject the sacredness and inviolable rights of the human person. Once they deified the individual; now they are exalting society and the state as absolutes. They have succeeded in undermining the domination of most of the values for which the nation has stood; they have been pulling down from behind the very walls which the armed forces of the nation are presumed to be defending. Between modern technological conditions, the pressure of events and the work of these false social prophets, it appears naive to expect for the next period of history anything but the triumph everywhere of " managerial society " and totalitarianism, although, as in the case of capitalist society and liberalism, these will undoubtedly be matters of degree in the various countries. Of modern liberal democracy and modern secular education, on which so many hopes were pinned and of which so much was expected, it is better to be silent than to speak.

In final analysis, therefore, religion alone offers the adequate solution of the problem. For religion alone can grip the entire personality, the whole man. It alone reaches to the depths of man's being and satisfies his profound metaphysical craving for the Absolute.[41] Man is by his very nature a " metaphysical animal " with an insatiable yearning for absolute truth, goodness and beauty. Long ago St. Augustine gave expression to what is perhaps the soundest generalization which the history of thought records:

> Thou hast made us for Thyself, [O God,] and our heart is restless till it rest in Thee! [42]

Only religion, moreover, guarantees to mankind the divine grace without which men, weak as they are in insight and in will, cannot in practice sufficiently know and above all adequately observe the natural moral law, which is yet the indispensable con-

[40] P. A. Sorokin, *op. cit.*, p. 130.

[41] See, in general, Karl Adam, *op. cit.*, pp. 223 ff.

[42] *Confessions*, Bk. 1, Ch. 1.

dition of their individual and social development and happiness. Still, it is not every particular religion, or religion in general, that can accomplish all this—and assuredly not the dominant present-day cult of the Nation, or the sentimentalist worship of Humanity. Only the true religion established by God Himself is the adequate answer. If God has positively established no unfailing, universal institution to meet the crying moral and spiritual needs of His human creatures, mankind is indeed in a bad way. But one of the criteria of the true religion is of necessity conformity with the natural moral law.

Be all this as it may, it is absolutely unquestionable that the moral and spiritual progress of man must keep pace with his material and intellectual progress, else the latter will inevitably founder. It is likewise undeniable that the higher and more complex the civilization, the greater is the need for a refined knowledge and more widespread observance of the natural moral law. Accordingly, the greatest benefit that the present generation can confer upon *Tomorrow's Children* is the immediate return to, and observance of, the natural law in every department of life, but especially in the domain of marriage and the family.

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THE BIRETTA AT LOW MASS.

Qu. 1. What is the origin of the use of the biretta at Mass?

2. Is its use really a rubric that is at least directive?

3. May priests ignore the use of a biretta in small side chapels without sacristies, where there are but a few feet from vesting table to altar?

Resp. As too frequently happens in questions concerning ecclesiastical costumes use of the biretta in church is not rewarded with much that is very definite. It seems fairly certain that the name biretta owes its origin to the hood of an ancient cape known as the *birrus* and that the hood attached to the *cuculla,* or habit, was for a long time the only covering used by clergy in choir. From mid-medieval times, however, we find a kind of cap worn by certain ecclesiastics as a mark of distinction. Thus, among the insignia of the doctorate was the biretta, so that the solemn conferring of the degree was called the

birrettatio. As to its form, the biretta was originally a kind of ample skull-cap, of soft material, provided with some kind of tuft to facilitate its removal from the head. From the sixteenth century on, the biretta, which had meantime become a stiff cap, was worn by the clergy generally and its color became the mark of distinction, but it was not until 1888 that the use of the violet biretta was conceded to Bishops generally, though some had worn it before as a matter either of custom or of privilege.

As to the obligation of wearing the biretta while going to and from the altar at Low Mass, we regard the rubric that the priest proceed *capite cooperto* (*Ritus servandus,* II, 1) among the directive prescriptions of the Missal. At the end of the Mass the *Ritus servandus* again (XII, 6) directs that after the priest has made his reverence to the altar, a genuflection if the Blessed Sacrament is reserved, a bow if the crucifix is to be saluted, " accipit biretum a ministro, caput cooperit." It is to be noted in this connection that on arriving at the altar the first thing to be done is to remove the biretta and hand it to the server and on leaving the altar the last thing to be done is to receive the biretta and put it on. In neither case should the priest genuflect to the Blessed Sacrament or bow to the cross, holding the cap in his hands, even if he is not carrying the chalice. The biretta should be removed and consigned to the server *before* the genuflection on arriving at the altar, and, at the conclusion of Mass, it should not be taken from the server until *after* the genuflection or bow.

As to the use of a biretta where the distance from the sacristy, or other place of vesting, is very short, we may deduce what is the mind of the Church from the regulations governing the use of the mitre at pontifical ceremonies, as set forth in the *Caeremoniale Episcoporum.* The distance between the altar and the throne is often only a few steps yet the Bishop is directed to put on the mitre even to traverse this short distance. Examples of this are the walk from the altar to the throne after the incensation at the Introit and at the end of Mass, after the Bishop has begun the Gospel of St. John at the altar, when with mitre on he proceeds to the throne continuing the recitation of the Gospel.

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BENEDICTION AFTER MASS?

Qu. I have been told the Church is definitely opposed to the practice of having Benediction immediately after Mass. Is there any such law?

Resp. There is no general law forbidding Benediction of the Blessed Sacrament after Mass. There may be, and often is, a diocesan regulation to that effect. In the absence of any local statute, the rector of a church must be guided by his own sense of fitness.

Modern writers on liturgy are almost unanimous in their condemnation of this practice. They hold generally that Benediction is an afternoon or evening service and should not be attached to the Mass as it then seems an anti-climax. They do not include the season of Corpus Christi, since that week of the year is specially dedicated to the Real Presence of our Lord in the Eucharist. They also point out that in Rome and most countries outside the United States, Benediction is reserved to the afternoon and evening.

One must not forget that Benediction may not be given on any day at the pleasure of the rector of a church. The number of times it is to be given is regulated by Canon and Diocesan Law.

PERSONALITY AND ITS CONSEQUENCES.

A person is an individual who can think and is free. Here we have a complete substance, endowed with reason, existing in itself, and responsible for its own actions. A person is independent in being and in act. Man is not a personality but has a personality.

How is man to better his personality? Cardinal Newman's definition of a gentleman will help him. St. Paul's chapter on charity will help him. He must have a sense of humor. He must think in terms of the true and will in terms of the good. He must make his soul the master of his body. His aims and ideals must be high. Religion and discipline are most important factors. Stressing his good natural qualities and fighting his bad natural qualities is a great help. Even the private ownership of

property helps to develop personality according to the teachings of the popes.

What are some consequences to be drawn from a study of personality in man?

1. Married women can best develop their personality by first attending to their family and home obligations, before attempting outside careers.
2. Literature is the expression of a good or bad personality. One must be on guard against bad literature because he is in contact with a bad personality. Good literature on the other hand, brings one in contact with a good personality and is to be recommended.
3. Religion means personal intimacy with God. The Eucharist means contact with the Personality of Christ on the Altar. There is a Personal Presence of the Holy Spirit in the soul of the Christian.
4. Society cannot crush the personality of the man, there would exist an immoral state of slavery.
5. Economics cannot crush man's personality, or the dignity of man would be made synonymous with a cog in a machine.
6. Work is sacred because it means the imprint of a personality on matter.
7. Education must develop the personality of man; that means the whole, integral man, body and soul. An education without religion is incomplete.
8. Individualism is an error because it denies the rights of other personalities.
9. Collectivism is an error because it minimizes human dignity and personality.

The " personality kids " of our parishes should be educated in the Catholic teaching of personality; with the consequences which flow from that teaching into all branches of life. That knowledge would guard them against judging men by superficial, surface traits, and would help them to imitate Christ.

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THE CRUCIFIX ON THE ALTAR.

Qu. On the altar of a church, the rubrics prescribe a Crucifix, i. e., a cross with the figure of Christ nailed on it. Recently, I visited a church and saw above the altar a large cross. On the cross there was a pedestal on which stood a statue of Christ the King. Is not this incorrect?

Resp. The *Caeremoniale Episcoporum* prescribes that on the altar there should be a cross "cum imagine sanctissimi Crucifixi" (Liber I, caput XII, Par. II). It should stand on the altar, in a line with the main candlesticks, and behind the tabernacle. It should likewise be made of the same material as the candlesticks, and the cross part with the figure of Christ should be higher than the candlesticks nearest it (*The Celebration of Mass*, Rev. J. O'Connell, p. 247). Yet, liturgists agree that it may hang above the altar, between the candlesticks. If there is a large picture of the crucifixion behind the altar, or if in the reredos there is an image of the crucified Christ, the altar cross is not necessary. However, it is required that this picture of Christ crucified, or the image be prominent and stand out clearly as the main figure in a group.

Van der Stappen clearly states that no other image of Christ, as of Christ as an infant, or of Christ showing His Heart, or even of Christ exhibiting His wounds would do. The author refers to the decree of the S.R.C., n. 3673, ad 2. (*Sacra Liturgia*, vol. 3, Q. 52). It is evident that a statue of Christ the King, standing on a pedestal attached to a cross would not fulfill the law. Sometimes one sees the image of the Crucified Saviour attached to a cross with nails, but clothed with the robes usually associated with Christ the King. Does such a representation vividly and clearly recall to the minds of our laity the drama of Calvary of which the Mass is a part? In the absence of an official decree on this particular art form, the question must be answered by the local authority, probably the Ordinary of the place.

Book Reviews

THESE TWO HANDS. By Reverend E. J. Edwards, S.V.D. The Bruce Publishing Company, Milwaukee. 1942. Pp. ix + 203.

This is a story of the struggles of a young missionary to conquer his distaste for certain parts of his assigned work. The author tries to show that the missionary's habit and assignment are not proofs that personal courage will always be present.

The story unfolded by the author is well told. There is a great deal of psychology behind the masterful drawing of Father Edwards. He takes his hero through many incidents and works out with him a final and satisfactory answer to the question of a religious and missionary vocation. If anyone feels that God supplies everything in this vocation, he will be surprised to learn how much is required of the missionary in order to obtain success.

Father Edwards' story of the struggles of a missionary is proof that a man can surmount difficulties that are not due to foreign languages and customs but which arise from personal repugnance to types of work. While the story is fiction, its moral can be applied not only to missionaries but to all who in order to obtain success must cooperate with God.

WE STAND WITH CHRIST, AN ESSAY IN CATHOLIC APOLOGETICS. By Joseph Clifford Fenton. The Bruce Publishing Co., Milwaukee. 1942. Pp. 463.

The science of apologetics can be treated as a systematized series of directions showing the way to the true religion, or it can be the definite presentation of those claims which the Catholic Church makes for her own dogma, supported by the evidence which points out the credibility of those claims. Father Fenton has chosen the second type of apologetical approach.

The first part of the book is taken up with what the Catholic Church has asserted about the divinely revealed doctrine confided to her care. Particular stress is placed upon the teachings of the Vatican Council and the oath against the Modernists. The remainder of the book contains the proof that God has attested the authenticity of Catholic dogma as divine revelation through naturally ascertainable works, which constistute His signiture to this teaching. In this second part of apologetics, Father Fenton shows that we have ample historical evidence about the life and the teaching of Jesus. He offers convincing proof

that our Lord actually claimed to bear a message from God and, taking cognizance of certain current objections against Christianity, points out that Christ actually preached a religious doctrine quite distinct from that which was current among the people of His time.

He shows that Jesus of Nazareth actually appealed to motives of credibility as assurance that His doctrine could and should be accepted for what it claimed to be, the teaching of the living God. Then he sets forth these signs of revelation, the holiness and the wisdom of our Lord Himself, His miracles and particularly the crowning wonder of the Resurrection, the prophecies, and finally the Church itself, as an effective and enduring miracle of the social order, testifying to the authenticity of her own message as divine revelation. The book ends with an examination of the obligation of accepting a doctrine which is demonstrated as a credible message from God, and with a rather brief sketch of Catholic apologetics.

In spite of some minor faults, the book represents a definite advance in apologetical scholarship. Perhaps its outstanding advantage is its fine integration. In the first chapter the author states clearly the task he means to accomplish. This is the explanation and proof of one proposition, " Catholic dogma is evidently credible as divine revelation." Every paragraph in the volume contributes towards this end. The man who studies this book will find himself in possession of the reasons why a Catholic can rationally believe the dogmatic teaching of his Church on the word of God Himself. No apologetics can offer more, and no current work does this more effectively.

In the section on the necessity of revelation, the teaching of the Vatican Council is set forth. According to the Council, the divine message which our Lord preached, and which the Catholic Church proposes to men in His name, is requisite for mankind in two distinct ways. It is absolutely necessary for the attainment of man's eternal and supernatural happiness; it is morally necesssary in order that there may be an accurate naturally attainable knowledge of God, certain and readily available to all, in the actual condition of the human race. The author is consistent with the traditions of Catholic apologetics when he stresses this moral necessity of divine relevation, and indicates the application of that necessity to the political and economic conditions of the society in which we live.

The book is quite felicitous in its handling of the motives of credibility. The author is at pains to identify and explain each of the signs of revelation as a *divine work,* in the sense of the Vatican Council text. *We Stand With Christ* is effective in indicating those qualities which constitute the Church as a social miracle, and is a valuable contribution to the theological literature of our times.

KWANGSI: LAND OF THE BLACK BANNERS. By Rev. Joseph Cuenot, P.F.M. Translated by Rev. George F. Wiseman. B. Herder Book Co., St. Louis. 1942. Pp. xvii + 268.

Most Catholics have at least a nodding acquaintance with the work of the foreign missions, and admire the heroism of the courageous souls who choose to labor in that thorny corner of the vineyard. Few, however, have more than a hazy notion of the real and difficult problems that constantly face the missionary as he attempts to eradicate a paganism that is centuries old, or a materialism that has become ingrained through generations of struggle to wrest an existence from the earth.

It would, of course, be childish to assume that all the apostle of light need do to reap a harvest of souls is make his way to a pagan land and, crucifix in hand, preach the faith to the poor ignorant people. What methods, then, does the missionary use to help a pagan people accept a faith which they frequently despise as foolish notions of the "foreign devils?" How is a beginning made in a thoroughly pagan district? What means have been used and what results have been obtained? It was to answer these and similar questions that *Kwangsi* was written. The authors of the book answer the questions from first hand knowledge, for both labored in the Chinese mission fields.

The main portion of the book was first published in 1925 under the title *Au Pays des Pavillons-Noirs*. Written by Father Cuenot of the Paris Foreign Mission Society, this section describes the social, civil and geographic conditions in the Chinese province of Kwangsi around the turn of the century. It traces the missionary work of the French priests from 1854, and gives much "inside information" about the daily lives of the missionaries, their problems and difficulties, their consolations and joys. The reader learns of the methods used to gain converts, grieves with the missionaries at the number of insincere converts and frequent relapses into paganism, pities the common folk who are always in danger from the plundering bandits and soldiers, shares some of the author's joy at the sincerity and goodness of many converts, and feels that if only a few souls are saved, a life of hardship has been well spent.

To the body of the text, the translator has added three particularly interesting chapters which tell of some of the leaders in the work, particularly of Bishops Duccoeur and Albouy. Most interesting of all, perhaps, to American Catholics, is a lively account of the Maryknoll Society and its work in Kwangsi from 1920 to 1940. The flowering condition of the missions promises much for the future, if they are not destroyed by the present upheaval.

Although the book is rather uneven in style and not too well organized, it makes good informational and inspirational reading.

RELIGION AND THE GOOD SOCIETY. Edited by Benson Y. Landis. National Conference of Christians and Jews, New York City. 1942. Pp. 94.

This booklet is divided into five parts. Part I comprises three articles, which have for their purpose the interpretation of the social ideals of Judaism, Catholicism and Protestantism. Part II is a comparison of social ideals and consists of quotations from authoritative Jewish, Protestant and Catholic sources. These quotations are arranged in a manner calculated to show a certain amount of "parallelism" in the social ideals of Judaism and Christianity. Part III contains comparatively recent excerpts and statements from official and semi-official sources, Catholic, Jewish and Protestant, concerning peace and the post-war period. The fourth and fifth parts of this booklet were added for the benefit of study and discusssion groups: the former consisting of a two-page discussion syllabus and the latter of a bibliography which in its nature and extent would undoubtedly be useful to one who is unfamiliar with the field of socio-religious thought. In our opinion there is a great and unnecessary amount of duplication between the first two parts of this booklet. Its most significant material is to be found in Parts II and III.

It would be difficult indeed to claim that this booklet has great literary and academic worth. It is largely a compilation of quotations and its objective is primarily informative and promotional. As the Rev. Everett R. Clinchy, president of the National Conference of Christians and Jews, says in his introduction to this booklet, since "these three religious bodies, thinking separately, have been guided by the same aspirations, and have reached the same general conclusions as to how men must live together if human society is to be happy, harmonious, and just . . . cooperation on the part of these three faiths in social education and action is not only permissible; it is imperatively necessary."

In Part II there is some evidence, not of complete agreement, as the editor carefully points out, but of considerable agreement and a considerable area of common thought concerning social ideals. In Part III there is some evidence also of agreement concerning the principles which are necessary for a just and lasting peace. There can be no doubt of the soundness of many of these principles and ideals. If these three religious bodies, separately or collectively, can secure their adoption in the post-war world, they undoubtedly will have accomplished a most desirable and excellent thing. If and to the extent that this booklet, *Religion and the Good Society,* contributes to such a devoutly desired end, it also will have been extremely valuable.

Book Notes

When the Veil Is Rent is an outstanding piece of spiritual reading, and another example of the mastery of His Excellency, Bishop Francis Clement Kelley.

It is the story of the realization which comes to the soul on the edge of judgment. William Bradford appears to Father Moylan and describes his unearthly journey immediately after an automobile accident. The Plain of Understanding, the Fog of Ignorance, the Chasm of Hatreds, the Palace of Truth, the Symphony of Worlds, the Sea of Purgation, the City of God, the Mystery of Pain, the Shield of Knowledge, are chapter headings that give an idea of the author's purpose.

It is a modern *Dream of Gerontius* in prose, and the prose is bright and brisk. Readers will find it an absorbing tale, and the lesson it teaches will be remembered. After reading it themselves, priests will want to recommend it to their penitents. (St. Anthony Guild Press, Paterson, N. J. Pp. x+187.)

For some reason or other, *Colored Catholics in the United States*, the last book of the late Father John Gillard, S.S.J., escaped mention in these columns. It is a comprehensive and very complete study of Catholic Missions for the Colored in this country.

The investigation and survey made by Father Gilard, as reported in this volume, is the best thing of its kind that has been attempted. We are very late with this recommendation, but if you haven't already read *Colored Catholics in the United States* you should do so at the first opportunity. It is a sane, scholarly piece of work, and a must for those who are interested in the Colored problem—and what priest isn't? (The Josephite Press, Baltimore. Pp. x+298.)

The Mortgaging of Church Property by Rev. Joseph B. Stenger, J.C.D., is a study that diocesan officials and canon law students will find stimulating and informative. Dr. Stenger goes much more thoroughly and scientifically into the problem than the average pastor would care to follow. The pastor about to negotiate a mortgage will consult his Ordinary and a skilled lawyer, and let them settle the legal details. Amortization and interest payments will give the pastor plenty to occupy his attention.

Dr. Stenger devotes a chapter to the mortgage idea in civil law, mortgage as alienation, the solemnities of law and ecclesiastical penalties, in the historical synopsis. His commentary on the relation between alienation and mortgaging, procedure in mortgaging, and the implications of Canon 2347, is excellently done and gives evidence of splendid direction. Some of his conclusions are: the solemnities of, and penalties for, alienation are applicable to foreclosure sales at default; a mortgage which is entered after the obtaining of permission merely to contract a debt is invalid; a mortgage ought not to be placed on the property of one ecclesiastical corporation to assist the financial condition of another apart from compliance with the solemnities of alienation. Dr. Stenger points out that it is impossible to use canon 81 to grant permission for a mortgage, but it can be used to dispense with the permission required (canon 1530, § 1, 3°). Canon 1532, § 1 automatically loses its binding force because it merely explains canon 1530, § 1, 3°, which has been dispensed from.

We might say that the "unknown author" of footnote 94 is Rev. Valentine Schaaf, O.F.M., J.C.D. (Catholic University of America Press, Washington. Pp. 178.)

Chapters in Religion by Rev. Carlton Prindeville, C.M., contains 129 short chapters explaining the principle truths of Catholicity. The explanations are grouped under ten sections: God, Creation, the Redeemer, the Blessed Virgin, the Church, Grace and Virtue, Sacraments and Sacrifice, Sacramentals and Prayer, the Commandments, and the Last Things.

Father Prindeville keeps his prospective audience in mind, and uses few technical terms. His style is simple, clear, direct. The presentation of several of the chapters is not all that one would look for, but this is probably due to the necessity for brevity. On the whole, the book will be very helpful for advanced classes in religion and study clubs. There is a good index that adds to the value of the volume. (B. Herder Book Co., St. Louis. Pp. vii+254.)

In spite of a leisurely style and restricted size, Father Daniel Riordan gives a great deal of information in *Christ's Homeland*. It is the story of the author's visit to the Holy Land (about five years ago) and it is a highly individualistic account.

In the early pages Father Riordan declares that his prejudices "are a healthy green and anti-red", but he need not have mentioned it. His prejudices add piquancy to his ingenuous narrative. There are a few inconsequential errors, such as where he states Tarascon is south of Arles. It is not a guide-book for the student, but if one wants to see the Holy Land through the eyes of an Irish parish priest this is the book to read. (M. H. Gill & Son, Ltd., Dublin. 1942. Pp. 100. Illustrated.)

The King's Advocate is Mary C. Donnelly's translation of Simone de Noaillat-Ponvert's *Marthe de Noaillat, 1865-1926*. It is an excellently written biography of the saintly woman who saw the "need of the practical knowledge of Christ's universal sovereignty over all mankind, over nations, groups, and peoples, over invidiuals, states, and superstates." It was she who saw the importance of the establishment by the Holy See of a universal Feast of Christ the King, and it was her efforts that brought it to a successful conclusion.

The author was a close friend of the heroine for more than two decades, and tells the story fully and well. It is a stimulating book, and its simple, intimate style makes pleasant reading. (The Bruce Publishing Co., Milwaukee. Pp. xi-260.)

A scholarly study that priests will find interesting is *The French Laic Laws (1879-1889)* by Evelyn M. Acomb, Ph.D. (Columbia University Press, New York City. Pp. 282.) In this study of the first anti-clerical campaign of the Third Republic, Dr. Acomb presents the origin, nature and significance of the "reform" of primary education, and the laws restricting the Catholic Church and attacking the religious orders.

Dr. Acomb brings out many interesting points that help to explain the weaknesses and final crumbling of the Third Republic. Commenting on a law that reduced the number of chaplains in the army and put obstacles in the way of the common soldier's practice of his religion, she states: "Patriotism was to supplant Catholicism as the faith which would inspire the defenders of the fatherland, and the republic was strengthened by the elimination of one more source of possible monarchical influence." The anti-clericals apparently had ideas very like those of today's dictators. The author's final paragraph is well worth noting. "Yet the anti-clerical policies which he (Gambetta) and his followers pursued became a 'domestic tyranny' and perpetuated a schism which contributed to the collapse of France. Mutual tolerance and fulfillment of the revolutionary ideals of liberty, equality and fraternity might have preserved the Third French Republic."

In *The Origin of Dewey's Instrumentalism*, Dr. Morton G. White tells how Dewey's philosophy passed from the Hegelian idealism he imbibed from Professor George Morris to a new pragmatism, Instrumentalism.

Professor Dewey's influence on American thought and education has been such that Dr. White has rendered an excellent service to students of the history of contemporary philosophy. Dr. White has written thoughtfully, clearly and with sympathy. Catholic philosophers who can accept little of the Dewey philosophy will recognize, for all its brevity, an excellent, scholarly contribution. (Columbia University Press, New York City. Pp. xv+161.)

Books Received

WE STAND WITH CHRIST. By Reverend Joseph Clifford Fenton, S.T.D. The Bruce Publishing Co., Milwaukee. 1943. Pp. x+463. Price, $3.75.

THE LAST SUPPER. By Valentine Long, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1943. Pp. 28. Price, 5c.

THE PARENT-EDUCATOR. Vol. IV. Teaching Honesty in the Home. Confraternity of Christian Doctrine, Washington, D. C. 1943. Pp. 52.

CHRIST'S HOMELAND. By Rev. D. Riordan, P.P. M. H. Gill & Son, Ltd., Dublin. 1942. Pp. 100. Illustrated. Price, 3 shillings.

THE MORTGAGING OF CHURCH PROPERTY. By Rev. Joseph B. Stenger, J.C.D. Catholic University of America Press, Washington. 1942. Pp. 178.

THE KING'S ADVOCATES. By Simone de Noaillat-Ponvert. Translated by Mary Golden Donnelly. The Bruce Publishing Co., Milwaukee. Pp. xi+260. Price, $2.75.

THE OUR FATHER. By Most Rev. Tihamer Toth. Translated by V. G. Agotai. Edited by Rev. Newton Thompson. B. Herder Book Co., St. Louis. 1943. Pp. iv + 314. Price, $2.75.

SOUL CLINIC. An Examination of Conscience for Religious Teachers. By Two Sisters of Notre Dame. Frederick Pustet Co., Inc., New York City. 1943. Pp. x + 200. Price, $2.00.

PRAYING WITH THE POVERELLO. By Sister Mary Aloysi Kiener. Foreword by Rev. Giles Strub, O.F.M. Frederick Pustet Co., Inc., New York City. 1943. Pp. 210. Price, $1.50.

WHEN THE VEIL IS RENT. By Most Reverend Francis Clement Kelley, D.D. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. x + 187. Price, $1.50.

THE OLD TESTAMENT AND THE CRITICS. Translated from the French of J. Coppens by Edward A. Ryan and Edward W. Tribbe, S.J. St. Anthony Guild Press, Paterson, N. J. 1942. Pp. xiv +167. Price, $2.50.

MISSA PRO PACE. By V. Goller. Arranged by Rev. Carlo Rossini. Pp. 20. Price, 80c. *Missa Beata* for Soprano and Alto Voices with Organ. By Martin G. Dumler. Pp. 16. Price, 60c. J. Fischer & Bro., New York City.

CHORUSES IN OCTAVO FORM: *Regina Caeli* by Joseph Schulz. *Emitte Spiritum* by Joseph Schuetky. *Laudate Dominum* by Caspar Ett. *Exultate Domino* by J. Zangl. Arrangements are by Philip G. Kreckel. Each 3 pages. Cost 12c each. J. Fischer & Bro., New York City.